Sal, Lumen, & Spiritus Mundi Philoſophici:

OR,

The dawning of the Day,

Diſcovered

By the Beams of Light:

Shewing,

The true Salt and Secret

Of the PHILOSOPHERS.

The firſt and univerſal Spirit of the World.

Written Originally in French,
afterwards turned into Latin,
By the Illuſtrious Doctor,

Lodovicus Combachius,

Ordinary Phyſitian to the King,
and publick Profeſſor of Phyſick
in the Univerſity of *Mompelier*.

And now tranſplanted into *Albyons* Garden,
By R. T. Φιλομαθ.

Printed by *J. C.* and are to be ſold by *Nath. Ekins*,
at the Gun in S. *Pauls* Church-yard. 1657

To the worſhipful
and truly worthy Patriot
of his Family and Country,
WILLAM PITT
of *Hartly-Weſtpel*
in *Hampſhire*, Eſq;
Robert Turner of *Holſhot*,
wiſheth Felicity.

Honoured Sir,

SEpius memini ipſe perpendi: *I have often involved in my Minde*

the Worthiness of the Famous AUSONIAN PRINCES *in their promotion of* ARTS *and* LEARNING, *by their Favourable Aspects, in Candidly accepting the* Dedications *of generally all* AUTHORS *and* STUDENTS *in* Liberal SCIENCES; *which is no small Encouragement unto them. Seldome do we see the Ti-*

Title of a Germane DEDICATION, *but it is directed*, Aliquo ſereniſsimo Principi, &c.

And this, Sir, I hope will be a ſufficient Advocate *for me, to preſent this ſmall Piece to your VVorthy Patronage; and I am encouraged thereunto, through my ſenſibility* Generoſitatis, Benignitatíſque tuis noſtratibus:

*You remain the standing-*Pillar *of your Noble* Family, *and the Honour of your Country; for which you have your Neighbours Prayers and Praise: and for my part, my* Mite *is small:* Hanc igitur meæ, in te, habeas qualemcúnque sit gratitudinis, & observantiæ Testimonium.

Sir, This is a Piece of Hermetical Philoso-

phy,

phy, *which is well ſeaſoned with* Salt, *and I doubt not will at leaſt help you away with the tediouſneſs of ſome vacant Hours: 'tis a Tranſlation; and if I have erred in* Grammar, *I ſubmit to your Cenſure: beſeeching the* ALL-*Eternal to endow you and yours with all Felicity, internal, external, and eternal; for which I am your dayly* Ora-

tor.

tor, *as I am* Reve-
ra,

LONDON,
22 Decemb.
1656.

Your
moſt humble
Servant,
Robert Turner.

To

To the Reader, Whoſe Studies are ſeaſoned with *Salt*.

HEN the rude dark *Chaos*, and *indigeſta moles*, lay tumbling in *darkneſs*, and rowling amongſt the undivided waters; when the Spirit of the Great Eternal *Elohim*, moved a-

bove

bove the Face thereof, it ſeemed good to his Great *creating power*, to make a Witneſs of his *Glorious Majeſty*, by framing the ſpatious *Univerſe*: then did he pronounce a *fiat Lux, Let there be Light*: and no ſooner was his will declared, but *Light* immediately, like a ready ſwift-wing'd *Herald*, ſoon proclaim'd his Embaſſage to the as-yet unſeparated *Fire, Air, Earth* and *Water*:

ter: and they, as dutiful Subjects, yield ready Obedience to his Glorious Commands; and *Light* ſpeedily muzzles up *darkneſs*, and preſents the *Creator* with a new *baptized morning*.

His ſacred Power further intending to manifeſt his Glory, commands a *divorce* between the *Earth* and *Water*; and as a mighty *Monarch* doth his conquered Enemy, or ſtub-

ſtubborn Rebel; ſo he with another *fiat*, makes that *terrible, boundleſs, fathomleſs* Element, the *Sea*, become his Priſoner; and *confines* her *ſwelling waves* to their bounds and borders; baniſhing them from one end of the World to the other, to run up and down in an unſettled *motion*; that though her briniſh Mountains ſwell never ſo high, yet further then his great *fiat* permits, they

they never dare approach. Then after he had vanquiſhed this terrible (to poor mortals apprehenſion) adverſary, he ſoon beſpreads the Earth with a green robe, embroyder'd with ſuch variety of glorious flowers, as the greateſt Potentate on the earth, with all his Glory, could never attain to the like array. Moreover, did his refulgent Majeſty yet further illuſtrate the

beams

beams of his *glorious might* in bedecking the beſpangled azure skies with thoſe powerful Creatures the *Sun*, *Moon*, and *Stars*, which he ſet for *times* and *ſeaſons*, *days*, *months* and *yeers*; and to divide betwixt *day* and *night*: to omit the ready obedience, the *Sea*, *Air*, and *Earth* yielded, in bringing forth fiſhes, birds and beaſts, immediately at his command. *Whither now doth my*

my wandring Muse soar? What royal Potentate or princely Guest, should now be expected to this glorious Entertainment? Not the Mighty Angels, that excel in strength; but the great *Deity*, call'd a *triune Council*, & commanded the *Earth* also to bring forth an *Epitomy* of all his *voluminous works*, the Manual of his glory, *Man*, a naked puling *Creature*, born without *Sword* or

Shield; yet into his Soul did the *All-eternal* breath the *Image* of Himself, crown'd him glory, made him little lower then the Angels, made him Commander of *Earths* Empire, gave him an *os ſublime*, a lofty countenance, to view the Stars, and learn to *know* their *powerful* influence upon the inferiour World.

Now doth the *wiſe* Philoſopher, he who is a true con-

contemplator of the divine Wiſdom, by a threefold operation, and threefold matter, make his *creation*, and erect the fabrick of his world, with his *Salt*, *Sulphur*, and *Mercury*. The *Mercury* & *Sulphur* of the Philoſophers, hath much been *written* on, more then needs *talk'd* on; but the *third* and *chief principle*, was as yet unſupplied.

Here, Reader, it is fully

discussed, and to the intelligent and deserving, will be a great revealed Secret: despised by *fools*, crack'd on by bragging *knaves*; *who* indeed like *degenerate bastards*, *unframe* the *frame*, & *blot* the *manual*, and *deface* the *Glorious Image* of the Almighty.

Some seek to fill the insatiate Gulf of their unfathom'd wills, in vain pleasure: Another seeks to mount the *slippery stairs* of

of *staggering honor*, and to make a *perpetuity* of his *off-spring*: Another digs in the *Earth*, and is ſhip-wrack'd with covetous dunghil-paſsions. The actions of all theſe are not a whit *tinctured* with the true *Salt* of the Philoſophers; for therein is no ſuch thing.

Many indeed there are to whom the Philoſophers Study ſeems *ridiculous*, becauſe their unſeaſoned

brains cannot apprehend the great *myſtery* thereof: to them I will not beſtow time to ſay a word; nor here tell you the Vertues of *Salt*: yet you ſee *our* natural vulger common *Salt* will preſerve dead fleſh from putrefaction: What then will the *true-prepar'd* Philoſophical *Salt* do? It is not meet to tell you here; but if you are worthy of it, the Book will; and *Paracelſus* told you already.

Let

Let me intreat you to take notice by the way, that when you finde any mention made of *heaven, earth, soul, spirits*; or *our heaven*, &c. these are not meant the *celestial heaven*, or *natural earth*; but terms used by the Philosophers, to obscure their sayings from the wicked; spoken with all due and holy reverence to the *divine* Majesty; of whose glorious Attributes, the true Philo-

sophers and Astrologers are as tender as *Critical John* can be; yet this I thought good to *mention*, being cautious lest any spark of my flint should touch the *wild-fire* of his *beacons*; but that my *Salt* may rather preserve the hopes of my intelligent Reader, to dive through his Studies, to his crowned *haven*: With which desire I conclude,

22 Decemb. 1656. R. T.

To

To the Reader.

THis little Treatise *Secrets doth unfold,*
More rich, more precious then the Indian
(*Gold:*
Here is the path, which who doth rightly
(*tread,*
To health & wealth *it will him safely lead.*
Salt *seasoning all things,* Light *illuminating,*
The universal Spirit *vivificating.*
O happy Souls, who first these understood!
Here's true Philosophy *so pure and good,*
And free'd from errors, that none need to
(*doubt,*
If they were in them, this would bring them
(*out.*
By Transmutation *may be brought to pass,*
The courser Metals, be they Copper, Brass,
Iron, Lead, Tin, *to purer,* (*this is high*)
But 'tis not all that's done by Chymistry:
For the Elixir, (*which renews our* youth,
And age *retards, if* Spagyricks *say truth*)

Is

Is thereby got, if these things may be done,
Lets Saturn, Venus, turn *to* Sun & Moon.
Th' effeminate French *our* Author *hath*
(turn'd *well,*
To manly English; *and the* Latin Spell
Is made so easie, that none *need to fear*
To understand th' Ænigma's *writing there.*
The busie Merchants *for their hoped* gain,
To both the Indies, Turky, France, *and*
(Spain;
Nay all the world, for Gold *and* Drugs *do*
(rome,
Now here, now there; but better stay at
(home:
For health *and* wealth *is here; if they'll but*
(look,
They'll finde them both discover'd in this
(Book.

25 *Xbris*, 1656.

Ιωάννης Βούκερος,
Φιλαλήθης καὶ Φιλάγαθος.

To

To his ingenious Friend,
Mr. *ROBERT TURNER*,
on this his laborious and
difficult Tranſlation.

EXpect not (Sir) that I ſhould amply treat
Of this Diſcourſe, (*that coſt you* pains
(*and* ſweat)
Nor hope for yet, from my more duller pen,
Your Sal *ſhould be deſcrib'd to* Engliſhmen.
The ſublime ſecrets *of your* Chymick-skill
May proſper better from your learned quill.
My fancy's raw, *my* brain *is not endu'd*
With Art *enough to talk of humours crude,*
Nor yet of th' Epilepſie, *or the* Gout,
Conſumption, Aſthma's, *or the rabble-rout*
Of Phyſick-Terms: I ſtudy other things:
Ergo, *I'll leave theſe unto* Chymiſt-Kings.
Theſe high-born Fancies do appear to me,
Like great Sir Urquhart's Genealogy.
Nor dare I without Sendivogius *Torch,*
Approximate you neerer then the Porch:

Leſt

Leſt I (preſumptuous) ſhould be gaz'd upon
By thoſe that have their wedding-Garments
(ſem:
But, as man oft feels heat, and ſees no fire,
So I (unskil'd) this learned Work admire.
The learn'd Phyſitians, who yeer's conſume
In finding out a Medicine for the Rheume,
(And when they think themſelves to be at
(reſt,
They dare not write on it, probatum eſt)
May learn by this (could they but finde the
(cauſe)
To cure diſeaſes by the Chymiſts Laws:
Nor need th' ingenious Operator doubt
Of perfecting what ere he goes about:
The lofty Secrets in this Book laid down,
(Once underſtood) will ſave him many a
(Crown.
There is a Secret higher yet in this:
For here is taught what anima mundi *is:*
For which the Learned oft have beat their
(brains,
And gained nought but labour *for their*
(pains
If men would learn this quicker way, & ſhare
In Chymick-skill, deal in learn'd Turner's
(Ware.

Jo. Gadbury, *Philomath.*

To

To the learned *R. T.* on the following Tract.

WHat rare Diſcovery? what light is this
Shines to us by thy Metamorphoſis?
That doth derive an Art to ſimple man,
From God and Nature; by which Art he can
Of all diſeaſes know the perfect ground,
And render imperfections, whole and ſound.
Thanks therefore, learned Friend, for this our gain,
Who reap the Harveſt of thy poliſh'd Brain.
The Great Elixir ſure enjoy you muſt,
That thus can raiſe a ſubject from the duſt
His

Of dark oblivion, and then tranſmute
His for veſture to an Engliſh ſute.
Thus thou haſt chang'd the language;
(ne'rtheleſs,
The ſenſe remains, though in another
dreſs.
This thou haſt gain'd hereby; the world
will ſee,
Thou art a friend to dame Philoſophy:
And for the labor thou haſt undergone,
To cloath this Infant in our Albion,
Succeeding times ſhall praiſe what thou
(haſt writ,
And future *Readers own to thee their*
(wit.
Mean time, if Zoilus *ſay, thy pen did*
(halt,
Conclude, his brain's not ſeaſon'd with
(our Salt.

Your humble
Servant,
Owen Crane.

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A TREATISE OF The Philoſophers true Salt and Secret; And Of the univerſal Soul or Spirit of the World.

BOOK I.

CHAP. I.

That the World lives, and is full of life.

PUrpoſing to comment ſomething on the Spirit of the World, I ſhall firſt demonſtrate, That the Univerſe is full of Life and Soul; and here

beſides, That Nature makes nothing Spirituous, but it alſo indues it with Life; and That the World conſiſts in continual and reſtleſs alterations of forms; which cannot be without vital motion. We may alſo take notice, That the ſame Nature, like a careful as well as a fruitful Mother, embraces and nouriſheth the whole World, by diſtributing to each member a ſufficient portion of Life: ſo that nothing occurs in the whole Univerſe, which ſhe deſires not to inform; being never idle, but alwayes intent upon her action, which is Vivification.

This vaſt Body then, is indued with motion, yea, continually agitated therewith; and this motion cannot be wrought without ſome vital Spirit: for whatſoever wants Life, is immoveable. But here I mean not of violent motion from place to place; but of that, which in reference to a form, is privation; to perfection, imperfection. The vegetation of Plants, and concretion of Stones, are effected by the motion of this univerſal Spirit, agitating this great Maſs, and the mediation of a certain radical and

and nutritive Spirit, whoſe origine or principle, like ſome primary procreating cauſe, reſides in the Centre of the Earth; and thence, as from the heart, exerts all vital functions, and extends it ſelf through the whole Body. And this root or principle is included in the boſome of the ancient *Demogorgon*, that univerſal Parent; whom, old Poets, thoſe diligent Searchers of Natures Secrets, have ingeniouſly deſcribed, clothed in a green Cloak, obduced with ruſt, and covered with thick darkneſs; feeding all kindes of Animals, into whoſe belly, the vertues of the Celeſtial Luminaries, continually deſcend; penetrating the very bowels of the Earth, and imprægnanting it with all kindes of Creatures; where the elementary qualities and powers offer their ſervices to this old Parent, as to the Producer and Diſtributer of all things; who continually occupies *Iliaſtus*, in diſpenſing of ſpecifical forms; and *Archeus*, in exciting vital heat: which *Iliaſtus* and *Archeus*, are as it were two Inſtruments, whereby he informs, conſerves and augments all things.

Here note, That by *Iliaſtus* we mean a general Steward that affords matter for all generation; and by *Archeus*, natural or radical heat, which digeſts this matter, and acts upon it.

This *Demogorgon* then is he, by whom, as by his Inſtrument, God produces all things in and under Heaven: ſo that he containing his *Iliaſtus* and *Archeus*, does with ſingular providence, unknown to vulgar Philoſophers, and therefore masked under the ſupplement of occult cauſes, form and generate, then nouriſh and preſerve all things; exerciſing the office of a good Houſholder or Steward, who hath his Cellar in the bowels of the Earth, and thence draws Life and vigour for his Family. The Earth therefore, which is the Receptacle of Celeſtial Influences and Vertues, contains in it the Fountain of this vital Spirit, from whoſe Rivulets, Animals, Minerals, and Vegetables, derive Life; which communicates to them, ſenſe, eſſence, and vegetation, as it findes their matter diſ-

poſed

poſed for motion : and hence ſuch things as are compounded of a more ducible Maſs, and fit for ſuch motion, become ſenſitive and vegetable, and able to generate things like themſelves, becauſe they are indued with Life: for Plants, and the like, whoſe Spirits are not cohibited in too craſs and hard matter, encreaſe and multiply; grenerating things like themſelves by ſeed and plantation; but not like Animals, but Minerals, whoſe Life is neither ſenſitive nor vegetive, but onely eſſential, becauſe their compoſition being too hard and groſs, too ſtraightly captivates their Spirit, that they cannot produce any thing like themſelves, unleſs they be firſt purged from their groſs impurity, and reduced to the ſubtilty of their firſt matter : about which, *Aurelius Augurellus*, that excellent Poet and Philoſopher, writes thus, *Lib.* 1. *Chryſop.*

Hæc inter variant, quæ nec primordia rerum
Extant, quæq́; frui vitali ſorte negantur.
Ut media quæcunq́; ſedent tellure metella
Quiq́; latent miro grati fulgore lapilli.
Nullo namq́; genus ſobolemve auger putantur

Semine; ſed cunctos ævi torpere per annos;
Verum hæc ipſa etiam ſecreto vivere quivis
Sentiat & vitæ divino munere fungi:
Hæc & oriri eadem ſi contemplabitur etſi
Augeri ex ſeſe penitus increſcere cernet,
Vt mox e variis patefactis noſſe licebit. (tunt
Quod ſi non ſobolem educunt, non cætera ver-
In ſemet, cauſa eſt, quod multa ſpiritus illic
Materie abſtruſus, vitam qui porrigit omnem,
Explicat ægre ex ſe vires in vivida promat
Has hominum virtus denſa ſub mole latentes.

But thoſe that neither Life enjoy, nor yet
Firſt matter are, but in the Earth do ſit,
As Metals rich, and Stones that precious be,
Differ from theſe: for no off-ſpring we ſee
They generate, nor kinde augment, but lie
Reſting themſelves: yet he that ſhall eſpie
Their ſecret acts, and with himſelf compute
Their augmentation, cannot ſure conclude,
That th'are quite void of life; for though they
No off-ſpring generate, nor turn into (do
Themſelvs, nor other things; yet life they have
Which is ſo chained in the cloſer cave
Of their denſe ſolid matter, that they can't
Exert ſuch actions as a brute or Plant.
Yet if mans skill do quit them of theſe bonds,
Their vertue's ſuch, as will make them a-
(mends.

For

For when theſe Minerals are pure, they will by their ſpecifical form, though not generate ſomething like themſelves, yet work ſuch an alteration and perfection in things like themſelves, that they ſhall equalize the Philoſophical Elixir, whoſe divine vertues, wiſe-men ſo much admire, fools ſo much contemn, becauſe their blinde eyes cannot penetrate to the Centre of this Myſtery.

If therefore Animals, Minerals and Vegetables, which conſtitute the greateſt part of this viſible World, be full of Life; what Reaſon have we to think, That the whole is more imperfect then part thereof? But let us ſink further into Sublunaries: if the Celeſtial Bodies give Life to the Inferious, they muſt certainly and neceſſarily be enlivened by the Univerſal Spirit: *for nothing can give that it hath not:* of which let us hear *Angurellus.*

Hoc etenim quicquid diffunditur undiq; Cæli,
Aeraq; & Terras, & lati marmoris æquor.
Intus agi referunt animæ: qua vivere mundum
Cuncta putant ipſumq; hæc mundum ducere vitam.

All that's contain'd under Heavens Canopy,
Both fire, air, earth, & eke the boundleſs ſea,
Are mov'd, they ſay, by a moſt ample Spirit,
That th'world enlivens, & all that it inherit.

But natural motion is alwayes conjoyned with Life; how then can that produce Life and motion in another, that hath them not in it ſelf? Motion never forſakes that which hath Life; and that which either moves, or is moved alwayes, cannot want Life: The Soul of the Univerſe moving it ſelf ſpontaneouſly, is the fountain and original of all corporal motion; for the moſt ſubtile part of this Mundane Soul, ſoaring high, and inhabiting the Heavens, is continually wheeled about with the Celeſtial Bodies, which it ſelf circumduces with its proper and continual motion: and for this Reaſon, the ſuperiour Bodies are more lively and perfect then the inferiours, becauſe they are continually moved orbicularly; and that which is moved continually, muſt needs be immortal. And thus it appears, that the whole World is full of Life; and, that the

the Life of every ſpecies and individual, is but a participation of this Univerſal Life of the World, which alone may be properly called an Animal, in whoſe corporal Elements, the ſeeds of all viſible and corporal thing are hidden and included: for we ſee many Plants grow without precedent ſeeds, and many Animals produced without copulation of Male with Female. The viſible ſeed of Plants lies in their Grains; of Animals, in their Genitors: Metals alſo have their ſeed, but ſuch as is not viſible but by true Philoſophers, who know how with great induſtry to extract it from its proper ſubject. And unleſs there be a certain procreative faculty in the Elements, wherein Generation is potentially included, many Herbs would ſcarce germinate on the Earth, much leſs on high Walls where no ſeed was ever ſown, nor Herb planted; neither would ſo many kindes of Animals be generated in the Earth or Water without copulation of Sexes, as there are, which do by copulation afterwards, perpetuate their ſpecies, though themſelves were not generated by the commixion

mixtion of any Parents; as we ſee in Snakes generated of Mud; and Flies, and other little Animals, of Excrements. Again, How do Oyſters, Sea-Spunges, and other Aquatical Creatures live, which rather merit the name of Plant-animals, then of Fiſhes? Theſe do not ſo much live by any particular Life proper to themſelves, as by that Univerſal one, general and common to all; which is more vigorous in ſubtile Bodies, as more neer to it, then in groſſer ones, which are more remote from it.

The World then, created wholly good, by him that is Goodneſs it ſelf, is not corporal ſolely, but participates of ſpirituality and intelligence: (*for it is full of all manner of forms*:) and, as I ſaid before, hath neither part nor member, but that 's vital; and therefore wiſe-men have called it a Maſculine and Feminine, or Hermaphroditical Animal, one part holding a certain Matrimonial Alligation with another. And hence, by a certain Tranſlation, ariſes the diverſity of Sexes in Plants and Animals; which, in imitation of the World,

co-

copulate together, and generate a third like themſelves: for the World produces an infinity of little Worlds; for every Body in the World that is generated, is a Microcoſm, having diſtinct parts, vertues, and qualities belonging to a little World. So that every thing hath an inclination to generate a thing like it ſelf, by the right ordering of Action and Paſſion; which could not be, if all things were not full of Life: for what Generation can proceed from a dead ſubject, ſeeing it is neither probable nor poſſible, that that can communicate Life to another, that wants Life it ſelf?

We ſee indeed ſometimes, many things are generated without the congreſs of Male and Female, yea, without the production of either, whereinto the Univerſal Spirit infuſes Life by means of Fomentation; as many by Artifice, who exclude Eggs and Chickins without the ſitting of a Hen: and others, who by preparing certain matters, and putrefying them, produce wonderful Animals, as the Baſilisk of a Cocks Egg, or of the menſtruous matter of a red Hen, Scorpi-

ons

ous of the Herb Bees of Neats bowels, a kinde of Ducks of the Leaves of a certain Tree falling into the Sea (a,) with many things of the like Nature, that merit admiration rather then credit, becauſe they are made out of the ordinary courſe of Nature; certain matters in certain ſeaſons and places attracting Life from the Univerſal Spirit, wherewith the World ſo abounds, that all its actions are vital: inſomuch, that nothing dies, periſhes, or ceaſes from action, and conſequently from Life, but immediately ſome other living thing reſults out of it: and upon this account, no Body periſhes, or is totally annihilated: for if it ſhould, all the parts of the World would by little and little vaniſh one after another before our eyes; eſpecially, conſidering how many mutations and Ages have gone before us; inſomuch, that he that perpends, might admire that there are any reliques left in Nature at this time: which a French Poet, and no little converſant in this ſecret Philoſophy, hints at to his Friend, thus:

Voſtre

Voſtre aſpect inegal qui mea fortune change
Eſt comme le ſoliel, contraire en ſes effects
Qui amollit la cire, & indurcit la fange
Et fait des corps nouveaux de ceux qu'il a defaicts.

Your aſpect in my fortunes changes ſways,
As Phœbus *in his effects, whoſe bright rays*
Waxes do mollifie, but harden Clayes,
And from corruption do ſound bodies raiſe.

(*a*) Our Author ſeems here to embrace the vulgar Opinion of the Generation of the Northern Ducks, which the Scots call *Claikis*, *Claiks*, or *Claikgeeſe*; and the Engliſh, *Bernacles:* which many other Writers ſay are generated of the Nuts of a certain Maritimous Tree falling into the prolifical Sea, or of ſome Shells adhering to putrid pieces of Ships: which thing the learned *Lobellius* makes mention of (in *Adverſ. Stirp.* pag. 456.) where firſt he ſeems to aſſent to, & afterwards to doubt of, and laſt to conclude, That *Fabius Columna* had juſtly refuted this Opinion. *Lobellius* in the ſecond part of his Work, *pag.* 259. deſcribes the figure of this Duck or Gooſe, as alſo of the Tree

Tree and Shells. *Olaus Magnus* alſo mentions this kinde of Ducks, *Lib.* 19. *Hiſt. Sextent, cap.*9.) But *Carolus Cluſius* ſeems to have explained the generation of them more rationally, *Canctario Exoticorum*, *pag.*368. where he ſayes, That the Hollanders ſayling towards *Waygatz*, ſaw ſome of theſe Ducks ſitting upon their Eggs. *Fabius Columna* repeats his words: but *Ulyſſes Aldronaldus*, *Lib.* 19. *Antithog. cap.*23. towards the end, embraceth the middle ſentence, ſaying, He had rather erre with the multitude, then contradict ſo many famous writers; and therefore he ſayes, Theſe Ducks may be generated of corruption, and afterwards multiply by copulation and incubation, like Mice and other Animals. The generation of Palmer-worms from Plants, may alſo be well referred to this place, which, whether they be generated naturally, or artificially, feed onely upon the Herb whereof they are generated, or to which they are related: as alſo the Generation of Caterpillars, and then of Butterflies; which afterwards multiply their ſpecies by copulation. I ſaw at *Rome* in *Henricus*

Corvinus

Corvinus, an eximious Apothechary and Botaniſt, his Shop, a Butterflie, which they ſaid was made of the corruption of Cypreſs-Leaves; ſo elegant and great, that its Wings equalized my little Finger in length, and were all over, as it were, eyed; whereof, as of the Palmer-Worm, you may read *Fabius Columna* his Obſervations, *Part* 2. *Stirp. minus Cog. pag.* 85.

Chap.

Chap. 2.

That the World, becauſe it lives, hath a Spirit, a Soul and a Body.

THe Body of the World lies open to our ſenſes, but its Spirit lies hid; and in the Spirit its Soul, which cannot be united to its Body, but by the mediation of its Spirit: for the Body is groſs, and the Soul ſubtil, far removed from all corporal qualities. For the unition then of theſe two, we muſt finde ſome third participating of both Natures, which muſt be as it were a corporeal Spirit, becauſe the extreams cannot be conjoyned without an intervenient Ligament that hath affinity with both. The Heaven we ſee is high, the Earth low; the one pure, the other corrupt: How then ſhall we exalt this impure corruption, and conjoyn it with that active purity, without a mean? God we

we know is infinitely pure, and clean: Man exreamly impure, and defiled with ſins. Now theſe could never have been conjoyned and reconciled, but by the mediation of Chriſt Jeſus, God-Man, that true attractive Glue of both Natures. In like manner, this Spirit corporeal, or Body ſpiritual we ſpeak of, is the active Glue of Body and Soul: which Soul ſits in the Spirit of the World, as a ſpark from and of God's infinite Intelligence: for theſe effective elevations, renovations, mutations, variations, and multiplications of forms, muſt neceſſarily ariſe from intelligence, and not from matter which participates of no reaſon; and therefore cannot cauſe ſuch formations and ſpecifications. The World then is nouriſhed by this Spirit, and agitated by this Soul, which is infus'd into it by mediation of this Spirit: which *Virgil*, following divine *Plato*'s Doctrine, expreſſes elegantly, *Lib. 6. Æneid.*

Principio Cælum ac Terras compoſq; liquentes,
Lucentemq; Globum Lunæ, Titaniaq; Aſtra;
Spiritus intus alit, totamq; infuſa per Artus
Mens agitat molem & magno ſe corpore miſcet.

The nourishment of th' earth, mountains, and (skars
Of th' heaven, of planets, & of glistring stars,
We attribute to th' Spirit ; *but to th'* Soul,
That these do move & stir without controul.

To which *Augurellus* also attests in his first Book, saying,

At Animæ *quoniam nil non est corporis expers*
Mundus at & mundi partes quoq; corpore constant
Spiritus *hæc inter medius sit, quem neq; corpus*
Aut Animam *dicas, sed eum qui solus utroq;*
Participans in idem simul hæc extrema reducat
Hic igitur Maria ac Terras, atq; Aera & Ignem
Vivereq; augeriq; atq; in se cuncta referre
Semper Aves, semper Stirpes, Animantia semper
Gignere, perpetuamq; sequi per secula prolem, &c.

But since a Soul *is incorporeal,*
And all the parts o' th' world we meet withal
Are bodies ; these two cannot be combin'd
Without a mean betwixt Body *and* Mind
Which is a Spirit *wherewith the raging seas,*
Fire, air, & earth; all plants & fruitful trees
With animals, are acted ; so that they
Do generate their like, and live for aye, &c.

Chap.

Chap. 3.

That all things which have Eſſence and Life, are made by the Spirit of the World, and of the firſt Matter.

ALL things are nouriſhed by the ſame, by which they were produced. Now that all things breathe, live, augment and grow by this Mundane Spirit, reſolve and die without it, is plain. Whatſoever therefore ſubſiſts, is made by it: and this Spirit is nothing elſe but a ſimple and ſubtile eſſence, which the Philoſophers call a Quinteſſence, becauſe it may be ſeparated from groſs corporeity, and the ſuperfluities of the four Elements, and ſo made of wonderful activity in its operations; and it is now diffuſed over all the parts of the World; and through it, the Soul is dilated with all its vertues; which vertues are communicated moſt to ſuch

Bodies as participate moſt of this Spirit: for the Soul is infuſed by, and tranſmitted from the ſuperiour Bodies, as from the Sun, which acts moſt powerfully in this caſe: for this Spirit being calefied by the heat of the Sun, acquires abundance of Life, which multiplies and enlivens the ſeeds of all things, which thereby encreaſe and grow to a determinate magnitude, according to the ſpecies and form of each thing: upon which account *Virgil* ſaith,

Igneus eſt illis vigor & cæleſtis origo.

But fiery vigour, and heat celeſtial,
Are to theſe Bodies their original.

Now this Spirit is by Philoſophers called *Mercurius*, becauſe it is of many, or all forms, producing all kindes of Bodies; giving to ſome things a fairer, and more laſting; to others, a weaker, and more corruptible Life, according to the pre-diſpoſition of the matter: upon which account, this fiery vigour proceeding from the Solar beams, is not alike

alike in all ſubjects, but diverſified: as there is more or leſs of it in the ſeeds. All matters of purer pre-diſpoſitions, have a purer and more durable Life and Spirit: for every thing delighting in that that 's likeſt to it, it is more then Reaſon, that this pure Celeſtial vigour ſhould penetrate and ſink deeper into purer Bodies, and make them more durable and vital. For the proof of which, we need go no further then Gold, which, being purer then all other Terreſtrial Bodies, participates more of that Celeſtial Fire, which, penetrating the bowels of the Earth, findes in Minerals the pre-diſpoſed matter (to wit, the *Mercury* and *Sulphur*, which *Eſdras* calls, *The Earth of Gold*) prepared by the action and diligence of Nature, and purged and ſeparated from all inquinations of Terreſtrial and aduſt Dregs: which matter, in the beginning, is onely ſome Sperm or Water mix'd with that Sperm, Powder or pure Sulphur; which, acted by the coagulative faculty, thickens by little and little; and in time, by long and continued action of the heat, hardens, and ſo comes to its perfection,

which is naturally ſimple, tincted with the colour of Fire: for heat is the Progenitor and Parent of Tinctures. If therefore it be certain, that this heat comes from the Sun, as it muſt needs be indubitable, who can ſo much contradict Truth and Reaſon, as to deny the Sun to be the Author and Parent of this perfection? Let us then look higher, and ſeek more accurately how this perfection may be cauſed by this mean.

Chap.

Chap. 4.

How the Sun *is by* Hermes *called, The Father of the Mundane* Spirit; *and of the Univerſal Matter.*

But ſome may here ſay, If all things proceed from one and the ſame matter, how can the Sun be called the Parent of this matter, when it ſelf is procreated or produced out of this matter? For anſwer whereunto, we muſt conſider, That if we ſpeak of the primæve prejacent matter of all things, it is altogether inviſible, and cannot be comprehended but by ſtrong imagination; out of whoſe vital light and natural heat, this Celeſtial Sun was produced, with equal light and fiery vigour: which afterwards, ſtrengthening this internal and eſſential heat, with natural, diſplayed the beams of his Fire over the whole Univerſe, illuminating

the Stars above him, and vivifying the things below him. But becauſe the Earth is, as it were, the common Mother of all things, the Sun acts moſt vigorouſly upon her, ſhe being the common Receptacle of all Influences, in whoſe bowels the ſeeds of all things are abſconded; which being agitated and moved by the Suns heat, come to light: and for this cauſe, in Winter, when the Sun is furtheſt abſent from us, the Earth being deſtituted of that vigorous heat which his perpendicular Rayes brought with them, ſhe is we ſee barren, and produces nothing: Whereas in the Spring, when the Sun again reviews our Climate, then ſhe riſes from her ſleep or death, and receives Life and vigour. The cauſe of which mutation, muſt needs be the Univerſal Spirit full of Life, inhabiting the Earth principally; which, before it can generate any thing, muſt take up its Inn in ſome Body, as in the Earth, which is the Body of Bodies: and becauſe all things are nouriſhed and ſuſtained by that which produces them, there muſt be great affinity and harmony betwixt this Spirit and the

Sun,

Sun. And for this cauſe ancient Philoſophers ſay, That the Sun in the Spring-time, calefies and enlivens his Parent loaden with old age, and almoſt killed with Winter-cold. Seeing then ſhe is by the Sun fortified, enlivened and impregnated, *Hermes* had reaſon to ſay, That the Sun was the Father of this matter: for being otherwiſe barren, and without off-ſpring, ſhe now conceives, generates and multiplies her ſpirituous matter, leading it from incorporality to corporality.

The Philoſopher *Hortulanus* commenting on *Hermes* his Table, leaves and omits the radical principles of Nature; and taking his riſe by the principles of Chymiſtry by the Sun, underſtands the Philoſophers Gold, which he truely calls the Parent of the Philoſophers Stone. For all that are converſant in this Art, learn from Experience and all good Authors, That the true matter and ſubject of this Stone, hath Gold and Silver in potency, and Quickſilver naturally: which Gold and Silver are much better then thoſe men commonly ſee and handle, becauſe theſe are alive,

and

and can encreaſe; the other are dead: and if this could not be effected, the matter would never be brought to its perfection, which this Art promiſes; which is indeed ſo efficacious, as to perfect imperfect Metals. But this ſame inviſible Gold or Silver, which by this Magiſtery is exalted to ſo ſublime a degree, cannot communicate its perfection to imperfect Metals, without the help and ſervice of vulgar Gold and Silver. Wherefore Alchymiſts alway adjoyn the one or the other, and ſo make Gold the Father of the Elixir.

But ſuch as would be further informed in this verity, ſhould diligently evolve good Authors: for it is not my purpoſe to ſpeak more of it: For it is enough for me, to ſhew, that divine *Hermes*, with one and the ſame finger, touches both ſtrings, or under one and the ſame ſentence locks a twofold meaning; which himſelf declares, when he aſſerts, That he was called *Hermes Triſmegiſtus*, becauſe he poſſeſſed three parts of the Worlds knowledge: for having given the Anatomy of this Univerſal Spirit, (which is the material Author and principle

principle of all the three chief kindes, comprehending the whole of the world) he had attained ſo much of knowledge and wiſdom, that nothing could lie hid from his eyes; and this principle he makes one. So that all things are produced from one, by mediation of one, and adaptation to one. This One then of which he ſpeaks, is that general Spirit whereof I treat: and that One, by which he ſayes, Miracles may be wrought, is the true Mineral matter of the Stone, whereof we ſpoke even now, which is produced from the firſt general matter, or univerſal Spirit, in the Earth, by Nature; which Spirit potentially containing all Celeſtial vertues in it ſelf, communicates ſo much to this Mineral matter, as is requiſite for the obtaining of its perfection.

But omitting Chymical Doctrines as much as we may in this Treatiſe, we ſay, That this general Spirit is a Stone or Elixir compoſed by Nature; by mediation whereof, ſhe works all her Miracles: which is much more admirable then the Alchymiſts Stone, which is onely a grant of this univerſal Spirit,

Spirit, that it may act and perfect things like it ſelf: for being truely Metallical, purified and compleated by Art, it purifies and digeſts Metals left in their impurity for want of digeſtion. But this Phyſical or natural Stone perpetually reſtores ſuch things as are produced by Nature, and hourly procreates new things, as well in the kindes of Animals, as of Vegetables and Minerals; which yet it could not do, without the help and influence of the heavenly Bodies, eſpecially of the Sun, which is the origine and principle of all faculties and generations. It hath then the Sun for its Father, and contains in it ſelf ſpiritual Gold and Silver, becauſe it is the firſt matter of Gold and Silver corporal. And becauſe Air is the medium through which it receives theſe ſuperiour influences, *Hermes* ſaith, That the winde carries it in its belly: for which cauſe *Raymundus Lullius* calls it *Aereal Mercury:* but the Earth, like an univerſal Parent, nouriſhes it in her fruitful womb: which appears by the production of all things proceeding from the Earth; for if this Spirit were not included

cluded therein, ſhe would have no power nor vertue in generation and production; ſeeing ſhe is properly no more then the common veſſel or matrix of theſe many and different generations: for the general matter or *Mercury* of them, being, as Philoſophers denote, inviſible, and almoſt incorporeal, cannot be made viſible and corporeal, but by ſome ſubtile artifice; which matter, if it can be extracted out of the Arms of its Nurſe, and purged from all accidental ſuperfluities, may (notwithſtanding any Reaſon I can ſee to the contrary) in the things whereto it is applied, ſeparate things corruptive and heterogeneous, and conſerve and multiply things homogeneous and conformable to it.

It is without doubt, That Authors are miſunderſtood, when they ſeem to aſſert, that Metals onely ſhould be uſurped to the production of Metals, ſaying, That the Seeds of Gold are in Gold: for beſides that which we have ſpoken of common Metals, and of thoſe which Philoſophers aſſume to the confection of their Magiſtery, we dare yet affirm, That without this general Spirit,

(which

(which is in all things the ſole cauſe of vegetation) the faculty innate in all Metals, of becoming Gold and Silver, can never be deduced to vegetation, or from potency to act, becauſe Nature produces not it ſelf, but in every operation there muſt be ſome agent, and ſome matter ſubjacent to the action.

And this doubleſs is that fire which *Pontanus* ſpeaks of, which all Philoſophers have concealed and kept under Lock and Key, as the ſole Stearn of their actions: for want of which Fire, *Pontanus* (as himſelf confeſſes) erred two hundred times in his practiſe, though he had to do with the right matter.

This threefold *Mercury* then, or ſum total, is the firſt Seed of all Metals, as alſo of the other two kindes or Genus's; which is by little and little coagulated, and by the continual action of heat lying in the Myne, hardened and tincted, when it is perfectly pure: but it makes up ſeveral ſpecies, and acquires divers forms and colours, according to the variety of the place, and adjacent matter, producing Metals, Minerals and Stones,

Stones, in the bowels; Trees and Plants in the ſurface of the Earth; as ſhe is animated by the Solar Rayes, without which ſhe would be barren: for Nature at firſt eſtabliſhed this for a Law, That the Sun ſhould perpetually nouriſh and calefie the matter, alwayes moving its threefold faculty, Animal, Vegetable, and Mineral to its effect.

And this is the Cauſe why *Hermes* wrote the Sun its Father.

Chap.

Chap. 5.

How the Moon *is the Mother of the* Spirit *of the World, and the Universal Matter.*

LEst any might here be deceived, he muſt conſider, That as one of us, a Microcoſm, hath a Body, a Spirit, and a Soul; even ſo hath the Macrocoſm: and ſeeing nothing exiſts that wants theſe three, there muſt needs be great affinity amongſt them; ſo that no one of them can be found without the other: and though two of them may ſeem ſometimes to be ſeparated from the ſubject, yet they are onely hidden in the third that remains, as a ſubtile and profound Artiſt may eaſily experience, by the examination of Fire. What therefore is Matter, the ſame is Spirit: and what is Spirit, may (and that not impertinently) be called a Body. If we conſider, That they are indiviſible, and by Natures

Laws

Laws ſo generated, that they are one and the ſame thing: by which account it appears, that the matter is not onely Matter, or Soul, or Spirit; but refers and repreſents all, becauſe one is always generated and nouriſhed with the other: ſo that in the propagation and action of one, the two other are always preſent.

When therefore we ſay, That the Moon is the Mother of the Spirit and univerſal matter, we ſpeak not irrationally, nor aſſert any abſurdity: but here we muſt more intimouſly enquire, whence this Maternity proceeds. Heat and Moiſture then are the two Keyes of Generation; and Heat performs the office of the Male, but Moiſture of the Female. Corruption ariſes upon the action of Heat over Moiſture, and Generation follows upon Corruption; as we may ſee in the ſmall Body of an Egg, wherein, by the heat of Fomentation and Incubation, the Sperm putrefies, and afterwards the Chicken is coagulated and formed. The ſame is alſo apparent in the Generation of Man; who, by the help of the natural

Heat of the Woman acting upon the Masculine and Feminine Sperm united in her matrix, is deduced to a compleat Body, perfect in all its parts.

By Corruption here, we understand Mutation and passage of one form into another, which cannot be effected without the mediation of putrefaction, (which is the sole medium and way to Generation) which is also promoted by the help of some *Mercury* or Quicksilver, which is the special Conductor of the vegetative faculty: and the Sperms of all Bodies are aqueous, and, as it were, full of Mercurial humour: and if their innate Heat be brought from potency to act by the external heat of the Sun, then may their Generation be procured by decoction.

Hence the ancient Philosophers affert, That the Sun and Man generate the Sun, the terrestrial Sun, which is Gold, and Man, Man. And it is manifest, That without the heat of the Sun, the heat of the Elementary Fire is dead and barren. Whence the Sun is also called the Master of Life and Generation.

neration. Heat then in all Generations comes from the Sun; but radical moiſture, by the influence of the Moon; which influence, all ſublunaries receive and feel, when this Planet is in its encreaſe or wane. And thus you have an account how and why *Hermes* called the Sun Father, and the Moon Mother to this univerſal matter: for the heat of the Sun, and moiſture of the Moon, generate all things; becauſe heat and moiſture, in a due temperament, cauſe conception; and upon conception, Life and Generation. And though Fire and Water be contraries, yet one can do no good without the congreſs of the other: but by their diverſe actions, all things conceive, and are conceived.

Ainſi dans l' univers diſcordante concorde
Aux Generations devient apte & s' accorde.

If Generation in the world be had,
Then what erſt diſcord, is in concord made.

Yet I would not have my Reader ſuſpect, That by too haſty judgement I would abſtract *Hermes* his prime inten-

tion, from the broad way of all Alchymists into the by-paths wherein I tread; because I know, That all good Philosophers, according to his minde and will, say, That the Sun and Moon should be in conjunction, that they may absolve perfect Generation: for as *Arnoldus de villa nova in Flore florum*, says, The Philosophers Sperm is not joyned to their Body, but by the mediation of their Moon: which Moon is not common Silver; but the true matter of their Stone, which congregates, and inseparably retains in its belly, Body, which is the Sun, and Sperm, which is *Mercury*. And he speaks of this Moon in his *novum Lumen*, where he says, That excepting his Master of whom he learned his work, he knew none that ever operated in the true matter; but all were extravagant and erroneous in the election of their matter, as if they would generate a man of a dog.

Chap.

Chap. 6.

That the Root of the Spirit *of the World muſt be ſought in the Air.*

WInde is nothing but Air moved and agitated, as we may learn from the reſpiration of Animals, which blow Winde when they breath Air. Winde then is Air, and Air is wholly vital, and the breath of Life: for without Air nothing can live or ſubſiſt: for whatſoever is deprived thereof, is ſuffocated and dies, yea, Plants themſelves that are deſtituted of free Air, wither, and are in reſpect of others, dry and dead.

We therefore have ſome Reaſon to ſay, That Air is a vital Spirit, penetrating all things, communicating Life and conſiſtence to all; binding, moving, and filling all.

By this Air then, the Univerſal

Spirit that lies hid and ſhut in all things, is generated and manifeſted; by this it is ingroſſed, formed, and made more apt for Generation: whereof *Calid* the Philoſopher treating, ſayes, not without Reaſon, That Minerals have their Roots in the Air, their Heads and Tops in the Earth. As if he ſhould have ſaid, The Air cauſes this Spirit to enliven, augment and multiply Minerals in the Earth; though thoſe that have ſome experience in preparing the Philoſophers Stones, may ſay, That this place ſhould be otherwiſe underſtood: for according to their Doctrine, in their Philoſophical Works, there are two parts; one volatile, which is elevated in form of a vapour, and then condenſed and reſolved into Water; and this they call the Spirit: the other more fixed, reſiding in the bottom of the Veſſel, which they call the Body. *Roſinus* explains this ſentence by another of the ſame Authors; for he ſaith, Take the things off their ſouls, and exalt them on high, and reap them in the tops of their Mountains, and reduce them to their Roots:

Roots: where the Gloſſer ſayes, Theſe words are true and clear, without envy and ambiguity; though he declares not what he underſtands by things whereof he ſpeaks. But by Mountains (ſaith *Roſinus*) the Philoſopher means Cucurbites; by the tops of their Mountains, Alembicks: by reaping, he means, we muſt receive the Water of the aforeſaid things, through the Alembick into the Receptacle: by reducing them to their Roots, he means, That we ſhould reduce the ſaid Water to the Earth whence it aroſe. This is alſo confirmed by *Morienus*, who ſaith, That the Philoſophers operations conſiſt onely in extracting Water from the Earth, and reducing it to the Earth till the Earth putrefie: for the Earth putrefies, when this Water is purified; which, being once pure, will by God's help, direct and perfect the whole Magiſtry.

Some have exploded Air out of the order of the Elements, thinking it as glue or lime to conjoyn divers Natures; judging it the Spirit or Inſtrument of the World, becauſe it is the Chariot of the Univerſal Spirit: for it firſt receives the

influences of all Celestial Bodies, and communicates them to other Elements and mix'd Bodies. In the mean while, like some divine Looking-glass, receiving and retaining the species and forms of all natural things, which it carries along with it, and insinuating it self into the pores of Animals, impresses those forms on them, whether they sleep or wake. We learn from Animals and Vegetables, That every Spirit neer the Earth, receives its vertue and vigor from the Air: for we see such things encrease and extol themselves: the Spirit which gives them Life, doth so much delight in Air, as the place where it had its origine. *Hermes* also saith, That the Air carries it in its belly. Whereunto *Aristotle* subscribes, saying, That moist things proceed from the Air, and Terrene things from the moist ones: for Air being next the Earth, humectates it on every side; and the humour thereof being condensed by innate heat, is turned into a certain kinde of Earth, which contains *Mercury* and *Sulphur* in due proportions.

Chap.

Chap. 7.

How the Earth nouriſhes this univerſal Spirit.

THough this Spirit be infuſed into, and dwells in ſuperiour as well as inferiour Bodies, yet it may be beſt known and diſcerned in Bodies moſt evident and neer to our view; of which the Earth is neereſt, and moſt vegetable: in it therefore is this Spirit generated, and manifeſted more copiouſly: for the Earth is a certain mark, whereto all the Influences, Rayes, and Vertues of the ſuperiour Bodies tend. It is moreover the Fundament and Baſis of the other Elements, containing in it ſelf the ſeeds and ſeminal vertues of all things; for which cauſe it is rightly called the common Mother of all Animals, Vegetables and Minerals. It is therefore impregnated by the Heavens, and produces all things out of its womb;

womb; and though this Spirit were expelled, waſhed away, or ſeparated from it by what way you pleaſe, yet the Earth, thus void of Spirit, if left a while in the Air, would again be impregnated by the Celeſtial vertues and influences, ſo as to produce ſome Chyſtalline ſtones, and lucent ſparks: and by this means, the Spirit which was taken for ſeparated, would again regerminate in the Earth. Impregnation then made by the action of the Heavens, and of the firſt qualities, doth continually render her generative: for out of her womb come all things ſublunary. She produces all things endued with life, preſerves, nouriſhes, and at laſt reſolves them into their own Nature. When ſhe is agitated by theſe actions, ſhe cauſes a two-fold expiration; one without her, another within her: which expirations egrede from this Terrene Spirit, when moved and calefied by the Celeſtial heat. The expiration elevated without or above the Earth, if it be humid, cauſes and produces dew and froſt; if dry, winde, thunder, and other dry Aereal impreſſions: but the expiration

included

included in the Earth, if it be humid, generates liquable Metals and Minerals; if dry, ſtones, and the like, that are not liquable. All things vegetable proceed from, and are nouriſhed by this Spirit, whereof the Earth is Nurſe: for which cauſe, the ancient Poets call the Earth the common Mother and Nurſe of all Creatures.

Chap.

Chap. 8.

That the Spirit of the World is the cauſe of perfection in all.

THe Univerſal Spirit is the general Genus, and common to every Genus: for if we caſt our eyes into the inferiour or elementary World, we ſee it divided into three ſubalternals, to wit, animal, vegetable, and mineral kindes, and yet the ſame in all, onely operating diverſly according to the diverſity of its forms. And hence the infinite variety of Creatures ariſes; for elſe there would be only one ſpecies in the Univerſe: but if we perpend the ſuperiour and Celeſtial World, we ſhall alſo finde, That the Spirit is one, equal in all, and differing in nothing but purity and ſubtilty: for the Celeſtial Spirits are procreated of its pure igneous ſubſtance, and differ from Terrene ones in corporal groſneſs: and

and the Celeſtial Globes and Luminaries are made of its middle and Aereal ſubſtance : it conſtitutes therefore all things, becauſe it hath in it both the faculties of ſuperior and inferior Bodies, and becauſe it is of an exquiſite temper : for this Body is in all the beginning and end of perfection ; and if it were deſtituted of its faculties, it could never perfect any thing : and here we underſtand ſimple and natural perfection ; and although it be perfect onely, according to the intent of Nature, containing in it ſelf the rule, line, action and power of perfection ; yet it acquires vertues and faculties above the ſphere of natural things, and can deduce things from potency to act. This Spirit alters and penetrates all things, though never ſo groſs; mollifies hard things, hardens ſoft things, and augments, nouriſhes and conſerves all things. This Spirit alſo, being in all Bodies the Author of Generation and Corruption, hath neceſſarily a threefold operation : for by its drineſs, it muſt enliven ; and by its coldneſs, congeal ; and by its moiſture, congregate and unite : for which it hath a threefold

name

name impoſed on it, deſumed from the three kindes of Earth: for they call it vitrifying, ſalſuginous, and Mercurial; becauſe of *Salt*, *Glaſs*, and *Mercury*, all things are made; though *Paracelſus* reckons theſe principles otherwiſe, to wit, *Salt*, *Sulphur*, and *Mercury*, adding *Glaſs* as a fourth. As if he ſhould ſay, All things are made of theſe three firſt principles, and reduced at laſt to the fourth, as though neither Nature nor Art could produce any thing beyond *Glaſs*. But I ſhall prove my own ſentence by Examples and Reaſon; The Bones of Animals are conſolidated and hardened by vitrification, the Fleſh and Nerves concreted by *Salt*, and united and congregated into one maſs by the Mercurial humour. In Vegetables alſo, the ſhells of Almonds, Pine-Nuts, Wall-Nuts, and the like; as alſo of Oyſters and Snails in Land and Sea, may be made by vitrification: and the taſte demonſtrates, That theſe Bodies are ſaltiſh; for nothing wants *Salt*, but what is inſipid; yea, thoſe things are very ſaltiſh whereof *Glaſs* is made, as *Fem Kali*, and the like. Some may here object, That it is not

Glaſs

Glaſs, but *Salt*, that cauſes the induration of Bones, Shells, and the like, which I have mentioned. Whereunto I anſwer, That Experience and Reaſon ſpeak the contrary: for *Salt* is reſolved and melted by the leaſt moiſture of Air or Water: but the Bones and Shells before mentioned, reſiſt liquefaction, as they are more or leſs hardened by this *Glaſs*-making faculty: for the ultimate confirmation of which my aſſertion, I may adduce precious Stones, *Adamant* and *Chryſtal*, which are nothing but *Glaſs* elaborated to perfection in the Furnace of Nature. And now, that all things are condenſed by *Mercury*, is ſo manifeſt, that it needs no other Teſtimony, but common Experience. Minerals have enough of *Salt*, *Sulphur* and *Mercury* in them: Stones and ſuch effoded things as acquire not extention and fuſion by the Hammer and Fire, have ſome *Salt* in them; but this is ſuperated by the aduſtion of corruptive *Sulphur*, which comes upon their induration and vitrification. Metals and all ductile things are concreted and condenſed by *Salt* and *Mercury*; and ſo much hardened

by

by vitrification, that they bid some resistence to the Hammer, which is indeed more or less, according to their implication with more or less impurity and adust Earth, which comes upon the coagulation of their *Mercury*. And thus we may affirm, that all things are made of the ternal number of *Glass*, *Salt* and *Mercury*, or Water; where *Glass* is the cause of hardness, *Salt* affords matter, and Water causes unition and condensation.

Chap.

Chap. 9.

Of the ſpecification of the Univerſal Spirit to Bodies.

THe Soul of the World, and its Action and Vertue, is repreſented in all things in which it is: this bindes and conjoyns the ſuperiour things with the inferiour: for as many Idea's as the Heaven contains, ſo many ſeminal cauſes it obtains; whence, by the Mediation of the Spirit, it forms ſo many ſpecies in the matter. When therefore it falls out, that any one of theſe ſpecies degenerate, it may, by the Soul within it, and the mediation of the univerſal Spirit, be reformed, and reduced to its former ſtate; for the Spirit is alwayes at hand, and ready for all motions. In the mean while, we muſt not imagine that the intellectual Idea is attracted; but rather, that the Soul is indued with ſuch a vertue, and al-

lured by the material forms: which cannot seem absurd to any one; for it prepares every one his meat and nutriment, because it is transmutable into all things by which it is sollicited, and willingly remains and resides therein. *Zoroaster* calls the Agreement and Harmony of the Forms, with the Soul of the World, Allurements. Whence it appears, That all things and kindes draw their powers and faculties from the Soul of the World, not all totally, but such as respect the seed or propagation, and the like, whereby they germinate or encrease. An example hereof we have in Man, who, feeding onely on Man's meat, acquires not the Nature of Birds, Fishes, or the like, which he eats. Many other Animals also feed upon the same victuals, and yet every one attracts that which is proper to his species: so that it is worthy our admiration, that out of the same Meat, Man can attract what is proper to Man, and a Bird what is proper to a Bird. And this is not because there are many and diverse Aliments in one and the same dish, but because of the species nourish-

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ed, which attracts and changes the nutriment proper to, and convenient for it self; by mediation whereof, it generates its like, by vertue of this Soul and seed, which is in it according to its quality.

But we must not think, That in the Machine of the World, the Spirit, Soul and Body, are things separated: for these three are alwayes united and conjoyned, as is apparent; and by this union, the whole Spirit and corporal substance become vital.

The universal Soul then, feigns and imagines divers forms, which the Spirit receiving into the bowels of the Elements, makes corporeal, and produces. Hence Animals generate onely Animals; Plants, Plants; and Minerals, Minerals: though not all alike: for Minerals, as I said before, generate not their like after the same manner as Plants, because their Spirit is cohibited by too gross matter; which Spirit, if it could be conveniently extracted, and conjoyned with Mineral matter, would generate its like, because by its exquisite penetration into

imperfect Bodies, through the ſubtiliation of Art, and artificious Graduation of Fire; it brings with it proper and Mineral ſeeds onely, not animal, becauſe repugnant to its Nature: yet I will not ſay, That it wants the action of other faculties; but that it doth not demonſtrate them, but according to the ſpecies whereto it is accommodated: for elſe every thing would produce its unlike: a Tree would generate a Man; a Plant, a Bull; a Metal, an Herb: which I ſpeak onely in reſpect of the diverſe ſpecifications of things.

For if we conſider the moſt general Genus, it produces in all things its like, becauſe, being *Mercury*, it aſſumes the Nature of all things wherewith it is mixed. But humane Art cannot effect that that is ſolely granted to Nature, which alone can procreate a ſpecies: Art may dilate and multiply it, if it begin its operation at the root of the ſpecies, as prudent Philoſophers do; who, extracting the Spirit from Minerals ſpecificated, decently purified, and reduced to perfection,

perfection, render it apt to perfect imperfect things.

And an expert and industrious Artist perpending these things aright, may easily institute admirable Adaptations.

Finis Libri primi.

A TREATISE OF The Philoſophers true Salt and Secret; And Of the univerſal Soul or Spirit of the World.

BOOK II.

CHAP. I.

That the Spirit of the World aſſumes a Body; and how it is incorporated.

WE have I hope ſufficiently explicated in the former Book, that all things were not only produced; but alſo made corporeal by

by the univerſal Spirit. We now come to declare what kinde of Body this Spirit aſſumes, and how it ſelf both is, and makes all things corporeal: for that muſt needs be corporeal which makes all other things ſuch, ſeeing nothing can give what it ſelf hath not. Let us therefore ſee with what, and how it is veſted with a Body: not that we will here diſpute of the incorporation of celeſtial and ſupernatural beings, but onely of Phyſical and Sublunary Generations, and of the body of the Earth, which is the ſole veſſel and true matrix, where the prime and moſt general Incorporator of things, is it ſelf incorporated.

I ſay then, That no body can be made without a precedent Mover, that may diduce potency to act: that which exiſts not in ſave potency, may be produced into light, and according to Natures intent, reach its final term; which is, to make that a body which it would produce. Now this mover can be no other then fire or heat, which moves it ſelf firſt in the Air; for all Generations begin there, becauſe fire is the moſt

active Element, and consequently most subtile and light: whence it is more prompt for motion.

Fire therefore, whose propriety is through its levity to ascend, and make unknown things visible, doth requisitely receive the beginning of its motion and action from inferiour Bodies; that is, from the centre of the Earth: where, as we said before, the old *Demogorgon*, and Progenitor of all things, inhabits; sitting there in his Throne, and midst of his Empire: that thence he may govern, command, preserve, and divide the essence of Life to all the parts of that great Spherical Body expanded about him; and that he may more easily and from equal distance, receive from every Member what he wants. The root of Fire is implanted in the fruitful bowels of this old Parent: which thence emits a vaporous breath, which *Hermes* calls the humid Nature: for vapour is the prime and next action of fire; with which it is so conjoyned, that it cannot be imagined without it.

But some may say, If vapour comes from

from fire, how can it be moiſt, ſeeing fire is hot and dry? whence acquires it this contrary quality? And here we finde nothing abſurd, if we do but conſider, That fire cannot live and ſubſiſt without moiſture, which is its aliment, ſupport and ſubject; without which, fire cannot be conceived: for being by Nature active, and its action indefatigable, it muſt needs have ſomething to act upon, and never be deſtitute of this thing.

Fire then, and co-eſſential moiſture, are like Male and Female in all Generations, and are the firſt Parents of corporification of the Spirit of the World; as hereafter we ſhall make appear. But Fire is the firſt Operator, becauſe action precedes paſſion, though the Patient be inſeparably co-exiſtent with the Agent; as the old Stoick *Zenon* aſſerts, who thought that the ſubſtance of Fire was by Air turned into Water, and there conſerved, as the general Sperm, and firſt univerſal matter, whence all things were firſt generated. *Thales Mileſius*, whom the Greeks ſurnamed the wiſe, perceiving the matter patient, ſaid,

ſaid, That Water was the firſt matter: which *Heraclitus* attributed to the Sea: and *Moſes*, more illuminated then both, ſaith, That *before the heaven and earth were created, the Spirit of the Lord moved on the face of the waters*: calling Fire, becauſe of its noble and pure eſſence, The Spirit of God. In ſaying therefore, That Fire is the firſt principle of beings, I tranſgreſs not the limits of Reaſon and Verity: for it is without doubt, the firſt Operator, and the laſt Deſtroyer and Changer of forms, whoſe cauſe it is, even till it hath brought them to their period and firſt matter, beyond which there is no progreſs, but onely a transformation, as I ſhall by and by declare, by compariſon with viſible and familiar beings: the firſt active potency, which begins to operate in the production of man, is the agitation or motion of heat: which imitating the action of fire (whoſe Nature is chiefly ſeparative) draws Sperm from the whole Body (wherein Man's ſeed is potentially included) and coacts and digeſts it: thereby rendring it apt for expulſion, and afterwards for Generation and Augmen-

mentation; which Generation and Augmentation is alwayes helped by Fire, which is the ſole Actor: ſo that if it ſhould attain the end of its exaltation, being inflamed by the Sulphur of Excrements, and impurity of Aliments, it would abſume the radical Moiſture, which is the Seat and Preſerver of Life: which done, the fire remits not of its power and action, till by reſolution and corruption, it brings the Body to Aſhes; which nothing can do but fire.

But that we may make this more palpable, and finde out the firſt matter by the knowledge of the laſt, let us impoſe a Body on a common Fire: and we ſhall ſee, that what is inflammable in it, will be totally conſumed, and redacted to a few Aſhes; which Aſhes alſo will participate of a fiery Nature; and for their laſt ſubject and matter, turn into a certain Salt, whoſe ſole Parent and Multiplier, Fire muſt needs be. And though theſe ſhould be further turned, yet Salt would alwayes be left, in whoſe internals we may finde Fire, which is delighted with its like.

And

And by this means, Alchymists finde, that there is something in Salt that is incombustible, or secret Elementary Fire, which hath the same actions with primitive Fire: upon which account they call it the Balsam of the Body, because it contains that that gives life; as also, that conserves and augments it; which is nothing else but a moist vapour, accompanied with moderate heat. *Johannes Fontanus* in his Philosophical Narrations, (*En son Romant Philosophiq.*) shews, That he was not ignorant of this Secret, where he brings in Nature speaking thus:

Aucuns disent que feu n'engendre
De son naturel fors que cendre:
Mais leur reverence sauvee
Nature est dans le feu autee:
Et si prouver, je le vou loye
Le sel a Tesmoing je prendoye.

Some dare t' affirm, that fire can generate
Nothing but ashes; but those seem to relate
The truth thereof, who say, that in fires brest
All Natures operations are impress.
And if hereof a proof you do require,
Salt gives you proof enough what is in fire.

And

And that it participates of moiſture, is plain enough from its eaſie reſolution; as alſo its fulneſs of heat is demonſtrable, from its ready congelation: from which we may obſerve, That Fire acts, and is united with Fire; as in liquefaction Air acts, and is joyned with Air: for how in one ſubject could the dry imbibe the moiſt, if there were no innate heat, ſeeing drineſs, as it proceeds from heat, doth naturally imbibe moiſture?

And hence we may eaſily underſtand, That the *Demogorgon* or central Fire, cannot be deſtitute of moiſture, on which it may act, and thence elevate a vapour mixed of two qualities, which I call, The Spirit of the World; but many Philoſophers *Mercury* of *Mercries*, becauſe all other proceed from this naturally: but this elevated vapour is not yet a Body, but a mean betwixt a Body and a Spirit, participating of both Natures; which, whilſt it remains in that ſtate, can generate nothing. It is therefore neceſſary, That it either aſſume or form a Body, by which it thus

doth: This ſubtile vapour, proceeding from dry and moiſt principles, when it is elevated, penetrates the ſpungyneſs of the Earth, wherein it is gradually turned into Mercurial Water by the occurſe of the ambient Air, and of the Earth it ſelf; whoſe ſurface is far diſtant from its Centre, where the Fire reſides, whence this heat ariſes. After the like manner, as we ſee in an Alembick, where the vapour or Spirit to be diſtilled, runs out. But this vapour and its water, partaking of two principles, heat and moiſture, it is ingroſſed; and by moderate and continued coction, condenſed. The principal cauſe and mean of which action, is innate Fire, which contains this very vapour; and by its continual action, ſtimulates and compels it to imbibe this moiſture, and to coagulate this Water: not in all parts with a like ſolidity and hardneſs, nor yet altogether; but firſt with a mucilaginous and different ſolidity. Now that which Nature aſſayes to do in the information of Idea's, is, to begin their induration and ſolidity, which muſt neceſſarily hold on in Natures way, which

is

is a progreſs from one extream to another, by intermediate diſpoſition. And Nature thus continuing its digeſtion, this Mucilage ſtays, of whoſe groſſer matter Metals are generated in the veins of the Earth, or cavities of Rocks; which differ not in ſubſtance, being produced by one and the ſame ſeed, but onely in accidents, which they take from the diverſities of the places and matrixes where they are generated. But the more ſubtile part of this vapour, aſcends to the ſurface of the Earth, where it ſtays by compulſion; and being in continual agitation, though it can neither regrede nor aſcend higher, and finding no ſolid matter to carry it with it, it is compelled to continue Natures intention; and therefore ſerves for the Generation and Corporification of individuals. But that what I have ſaid may be better underſtood, let us take ſome one individual, and let us ſee how it is produced: for this will aſcertain us, that the Spirit of the World aſſumes a Body, and ſhew us how it is incorporated. An Acorn may be long enough ſet or ſown in the Earth, and conſume without germi-

mination, unleſs ſome Agent be neer it, that may deduce its occult potency naturally within it, into act. And whence can any one imagine this action to proceed, unleſs from the central Fire iſſuing out of *Demogorgon*'s breſt? Which Fire attracted and fomented by the Solar Rayes, will redouble its force, vertue, and efficacy. Does not then this germination derive its original from Natures Fire; which elevating and multiplying its vapour, excites the innate heat of the Acorn, which is of its own ſide reſolved into a vapour by the mediation of Air? and this raised vapour is nouriſhed and augmented by the firſt vapour, which never ceaſes to act on the matter of the Acorn, till it have brought it to the period of that perfection to which Nature deſtined it, which is, to make it an Oak: which, when it hath acquired its perfect magnitude, begins, not indeed to die, but to decline, and gradually to return to its firſt form, even to the Earth, where the ſame vapour is not idle or deficient: for of the putritude of this Tree, certain Animals, called Horſe-lice, with abun-

dance

dance of Worms, are thereby generated; yea, when the Oak is turned into perfect Earth, it causes a new vegetation.

But if any should say, That the Acorn is augmented and multiplied to this magnitude, he erres: for it is manifest, That in this germination, the Acorn remains whole without diminution; yea, separates it self from the Tree when it is germinated. The Oak then grows not from the augmentation and multiplication of the Acorn; neither is it from addition and abstraction from the adjacent Earth: for then so much of the Earth would be exhausted, as the Trees magnitude is: it must therefore necessarily proceed from some other way & matter, seeing by these wayes it cannot. This Spirit then, or Vapour, which is ordained for no other end, is that which is incorporated, and produces this individual, from which the creation, augmentation, and preservation of all things, proceed; and not from the Mass of the Earth, which is nothing but the Excrement of the spirituous and primæve matter, as it appears by the digestion of the

ſtomach, which rejects Excrements in the ſame weight and quantity almoſt that it aſſumed Meat in, when nevertheleſs, it hath extracted its proper nutriment from it, which is onely the Spirit included in that Maſs; which, by its ſiccity, makes it ſelf a Body; and by its humidity, dilates and augments it ſelf.

Chap.

Chap. 2.

Of the converſion of this Spirit *into Earth; and how its vertue remans integrally in this Earth.*

THe former Reaſons ſeem ſufficiently to evince, That the Spirit of the World aſſumes a Body: now we ſhould declare how it is corporified; and though in this ſearch, the labour will be great, and effect ſmall, yet ſhall I endeavour to make this thing comprehenſible, eſpecially for their ſakes, who in their nativities have had favourable Stars; and are thereby rendred Admirers of theſe rarer Effects, and Searchers of theſe occulter Secrets: for in that many learned and curious Men have erred in the inquiſition and detection of this Body, ariſes from hence; That ſome have believed this knowledge far to exceed Man's capacity, and

onely attainable by Angels or Devils. Others have thought, That it being called, The Spirit of the World, no Man ſhould feign to himſelf any but an Univerſal Body, becauſe an Univerſal Spirit muſt alſo have an Univerſal Body. And others have thought, That it could not be perceived, but by converſion of more perfect Bodies into their firſt Sperm and Spirit, by exact and induſtrious ſubtiliation: not minding nor conſidering, That Nature admits of no regreſs; and, That Bodies, by how much they are more perfect, by ſo much they are further diſtant from their principles and firſt corporeity.

Some are of opinion, That a Quinteſſence might be extracted from Bodies: perſwading themſelves, That the more ſubtile and volatile part is that Spirit they ſeek; ſo erring from the ſcope at which they aim, as if they would ſeek the Eaſt in the Weſt: for they make Bodies ſpiritual, where they ſhould make Spirits corporeal. But ſeeing this Spirit is manifeſtly converted into a Terrene Body, and without contradiction or doubt, generates all bodies; it muſt

therefore

therefore be extracted by them, becauſe otherwiſe, they forſake the direct tract of Nature: and ſeeing it is made a Terrene Body, it may be perfected by Fire, into ſomething, which the Quinteſſentials call their Heaven. But corporification begins from the Earth: for the firſt work of *Mercury* is to make Earth. Why then do they begin with making of Fire? which would proceed, as if a Man ſhould build a Houſe, and begin at the Roof.

But ſuch as would reduce Bodies to their firſt being, pretend; and have more ſpecious Reaſons, then thoſe that would redact them to a Quinteſſence, ſave that they go in a crooked way that leads them contrary to their meanings: for, beſides that Nature never goes backwards, they minde not that they ſhould follow the way of completion, and not of deſtruction, or reverſion to their origines and nativity: for, beſides the impoſſibility of this courſe, theſe wayes are ſo long and difficult, that an ordinary term of Life cannot reach their end. Moreover, they can never attain the true and natural firſt Being this way,

but onely a phantastical Body, far different from that wherewith Nature effects her productive operations; which is solely, the legitimate Sperm of all Bodies. And if we consider now, That all Bodies are made by Terrification, we must needs grant, That there is some prejacent subject most apt for the making of Earth. But I said, That in the beginning Fire was the first Operator in the World, which elevates a spirituous Vapour, then coëts, dries and incorporates it: for a Body cannot be made without coagulation, which necessarily follows the driness of Fire; And in what other place can this immastation, deficcation and coagulation be made, save in the Earth, whence all Bodies proceed? The prejacent matter then, must needs be there occluded; for if it be not there, then all Bodies are made of nothing; which is repugnant to Natures course, which would have every thing to have its principle; and out of nothing, nothing but nothing to proceed.

This matter or principle then is bound to the Body of the Earth, where it is nourished

nourished, ingrossed and incorporated; and therefore, such as would extract the Quintessence out of perfect, simple, or imperfect Metals, should do better to open the Matrix of the Mother, and take the Sperm out there, then to kill and destroy her Infants or adult Offspring, while they go about to reduce them to the state wherein they were in time of conception. But if they should open this Matrix, what would they there finde? for nothing appears to sight or sense. And many believing this way most profitable, have been deceived, whilst they thought in the bellies of Mynes, to finde some seed of Gold; which missing of, they despair of their purpose, because they never met with a middle disposition betwixt hardness and softness in Metals. If therefore the eye can discern nothing here, how then is it possible for them to get any thing? This indeed is a work, the other a labour. Such Searchers surely believe not, that the first matter is so subtile and loose a Spirit or Vapour, as that it cannot be reached, save onely by intellect and imagination.

However, seeing it is contained in the Body of this great Parent, and dwells there, Reason evinces, That it hath something of corporeity in it: and although I have sufficiently declared to subtile intellects of what Nature it is, I shall further add, That the Pores of the Earth are full of this Vapour, which acquires a dry quality by its innate heat, accompanied with some secret moisture, by which it is condensed, and coagulated into a specifical Body: and as this moist Nature, now dried up, was first Water; so it must be reduced into Waters again by Water, which is the sole mean whereby to humectate dry things, as fire is to siccate moist things: which is a work duely observed by Nature in generating Metals: for Water flowing through the Pores of the Earth, findes there a dissoluble substance, wherewith it unites its most simple parts: to which union, all the Elements concur in due proportion.

This substance then, by its own dissolution is so conjoyned, that it of it self condenses through hardness, which is natural to it, because of its innate siccity,

ficcity; and by ſucceſſive and long decoction, acquires a metallical induration.

But now this ſubſtance being diſſoluble, of what other Nature can it participate, but of Salt? for nothing is ſo diſſoluble as Salt; which by how much it is more burned, is by ſo much eaſier diſſolved, unleſs it be turned into Glaſs.

The firſt matter then, is Salt; or Salt is the firſt Body whereby this matter becomes viſible or palpable: of which Salt *Raymundus* ſpeaks, when, in his *Teſtament*, he ſaith, We have before declared, That in the Centre of the Earth, there is a certain Virgin-Earth, and true Element, and that that is Natures work. Nature therefore is placed in the Centre of every thing: ſo Salt is this Virgin-Earth which hath yet produced nothing, into which the Spirit of the World is converted by vitrification, that is, by extenuation of its moiſture. This is that which gives the form to all things, and without which, nothing could incur into the ſenſes; nothing is coagulated without Salt,

nothing

nothing congealed. This is that that gives hardneſs to Gold, as alſo to the Adamant and all Stones both precious and vulgar, with a Secret vitrifying Vertue. Yea, what is more, we manifeſtly ſee, that all Bodies, compounded of the four Elements, return into Salt: for if a Body putrefie, what remains but powder and aſhes covering moſt precious Salt? and if a Body be deſtroyed by combuſtion, calcination or incineration, what reſts in the laſt extraction but Salt? Glaſs-makers do give manifeſt teſtimony hereto: whence *Arnoldus de villa nova*, in his new Chymical Light, ſpeaking of the permanent Water of Philoſophers, which Water is dry, and wets the Tangents hand no more then common Quickſilver, ſaith, Who then can prepare this Water? Well, he may do it who can make Glaſs.

The ſame Author, ſpeaking of the excellency of this dry Water, manifeſts it ſufficiently, when he ſaith in his Chymical Treatiſe, which he calls his *Philoſophical Breviary*, That an Operator can no more do any thing without Salt, then an Archer emit an Arrow without

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a cord or ſtring. And *Fons Amantium* ſaith the ſame:

Sans ſel ne peux metre en effect
Mile choſe pour ton faict.

I can effect nothing in your rare Art,
Unleſs with Salt I 'gin to operate.

All Bodies then are compoſed of Salt, and, as we ſaid before, the Principles of Compoſition and Reſolution are equal: which concurs with the Philoſophers infallible Rule, That the firſt matter of all things is one with the laſt: where they alledge Ice and Snow for example, which are by heat reſolved into Water; out of which, they were by cold congealed. And if I ſhould here ſuggeſt the Teſtimony of all approved Authors to this Verity, my Treatiſe would end in a Volume: but that I may demonſtrate, That this Salt is pure and true Earth, (not ſuch as we tread upon, which I ſhall hereafter prove to be nothing but the Dregs and Excrements of the other) I muſt recur to the firſt Creation, which I ſhall decypher by a fami-

familiar example of an Operation made in imitation of Nature, and by the ſame Rule and Model by which this great Univerſe was framed.

I ſaid before, That *Water* or the *humid Nature*, as *Hermes* calls it, upon which *Moſes* ſaith, That *the Spirit of the Lord moved*, was the principle of all things.

And here the Queſtion will be, How that great and confuſed heap of Waters was ſo divided, that this ample and groſs Terreſtrial Maſs proceeded thence; and by what medium ſo different things were procreated of the Earth?

I ſhall anſwer to theſe Queſtions onely what experience hath taught me: It is therefore naturally probable, that in the middle of theſe Waters, by way of ſeparation, there was a certain collection of ſediments or ſetlings; wherein I follow the Text of *Moſes*, who ſaith, That *God ſeparated the water from the water*: for there are two kindes of Waters, to wit, elevative and congelative Waters: the former then elevating it ſelf in a vapour, left the other fixed in the botom; as thoſe that coct Sea or Fountain-Salt daily experience

rience: though perhaps it be be true, that the one is made by the attraction of the Suns Rayes, the other by the expulsion of Fire. And here note, That Fire and Heat onely are indued with a separative faculty, which they exert either by violent or natural motion. This separation then was made by one of these wayes: and to what thing could *Moses* better compare this Fire (which cannot be otherwise defined then the origine of Universal Light, of Animal heat and vital motion, which gives exittence to all things, and preserves them in their being) then to the Spirit of the Lord?

Let us again consider Natures Salt in its Chaos, diffused, dissolved, and suffocated in its Water; under what form will it then appear, or with what quality will it affect our gust, but that of bitter Water? and this form and quality it would retain for ever, if it were not separated: but as soon as this elevative Water feels the action of Fire, it begins to flie from it by vaporation; and so the collection is gradually diminished, till onely a little heap of Salt be left in the bottom

bottom, which comes together as the Earth did in the first Chaos of the Universe.

And thus we see the first operation of Fire, which is the production of Drineſs, that is, of Earth. But as this first Earth remained ſtill coagulated with its Excrements and Dregs by Fire; ſo this Salt, which is true Earth, retains its Excrements, though it ſeem pure, white, and full of light: for nothing is generated, nouriſhed and augmented, but it abjects its Recrements of the formation and ſeparation; whereof we ſhall elſewhere ſpeak. Now this Salt or dry Earth, thus coagulated and ſetled in the Water, drinks up all its humidity, and is by the continuation of heats action, ſpontaneouſly dried: preſerving all this while, its innate moiſture, by which it is never deſerted, and from which it hath its diſſolutive vertue. After the acceſſion of this moiſt and dry temperament, it is apt for production, as the action of Fire ſhall impel it from potency to effect: and as the Body of this great Earth hath the ſpecifical and productive vertue of individu-

dividuals; ſo hath that ſame we call Salt: not that it can produce Herbs, Metals or Animals, as the other doth; but that it conſerves in its breſt the original Seed of all things, as Experience by the operations of Fire, manifeſts, hereby giving colours, ſapours, vegetations, and induration to all theſe kindes; and alſo proper Fire which the Sun hath introduced into it, whereby it enlivens and nouriſhes all things: which I have ſometimes obſerved in the proſecution of a Philoſophical operation, whilſt I ſaw in this matter, without other mixtion, all colours diſtinctly one after another in order, and according to the internals that the Maſters of this Art determine, as they ſhould be in the matter and confection of the Philoſopher's Stone; together with that ſudden fuſion which follows upon the attainment of the higheſt redneſs, like that of wilde Poppy: but it would not produce that admirable effect in changing of Metals; but it exerted ſuch miraculous vertues, by cauſing univerſal and natural ſweats in Man's Body, that I am afraid to publiſh them, leſt I be branded with the

title

title of a *Scharlatane Medicaster*, though *C. V.* my Soveraign good Prince, as an irreprehenſible Eye-Witneſs, may eaſily vindicate me from that injury: for when the fame of thoſe admirable cures came to his Ears, he was pleaſed, like a gracious *Jupiter*, to viſit the Habitation of his poor *Philemon*; induced thereto, I ſuppoſe, by the generoſity of his minde, and the relation of a good Man, who was ſo afflicted with divers Dolours, and extenuated with the diuturnity of his grievous Diſeaſes, that nothing but hopes on Divine Providence, or the ſolace of his imminent Death, could move in him reſentment. The true relation, I ſay, of this Man, ſo much affected *C. V.* that he diligently took the information of many men, whom I had by this remedy reſtored to ſanity: and if the covetouſneſs or envy of the Man who undertook the cure of the reverend Cardinal, and my Lord's Brother *P. M.* had not prohibited the uſe of this Medicament; I perſwade my ſelf, by God's Grace and Benediction, it would have conduced to the ſanity of many that ſtill lie languiſhing for want of cures.

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If therefore this Salt have all the qualities of the Earth in it, who will deny it to be Earth; or say, That it may not be called the Universal Spirit made into Earth, as *Hermes* describes it? But I aver, That this conversion cannot be effected, save by the Artifice of easie practise, but difficult perquisition: for it is without falsity, an act exceeding Man's cogitations, to render that matter visible to the eyes, and tangible to hands, which so many learned and famous Writers in all ages have thought invisible and incomprehensible; of which they have affirmed, That those that labour in this profound Theory, may be able to discourse well and plausibly of its excellency; but should never finde and know it in effect. And I profess, amongst all the curious men wherewith I have conversed familiarly this forty yeers, from which time I have had some knowledge of this matter; I can scarce finde six that know ought of it.

When then I have sufficiently declared how this Salt may be turned into Earth, which is the operation of operations;

it reſts that I ſhew, That after converſion, its vertue remains entire. But before I enter this Diſcourſe, I ſhall, as it is requiſite, relate with what vertue this Salt or Spirit is of it ſelf indued, that we may ſearch and finde the ſame in it when it is converted into Earth.

I ſay therefore, for confirmation of my purpoſe, That it is without doubt, and needs no proof, that the continual motion of the Heavens, is for ſome end: for though Phyſically we may ſay, That the end for which a thing is moved, is, to acquire another place; yet is motion made for other cauſes: and the intent of this motion, is not to go from place to place onely; but ſo to move, as to obtain the effect of another End: for there are two Ends; the one is by Philoſophers called the End for which a thing is made; as the End of *Plato*'s Generation, is for *Plato*'s Soul; and Beatitude is the End for which *Plato* ſtudies Vertue. The other End is that to which things tend: Thus the End whereto conjunction of Male or Female tends, is Generation; but the End for which Generation is made, is a Man or an Ani-

nimal: Thus the End for which *Plato* went out of *Greece* into *Egypt*, was to learn Wiſdom; but the End to which he tended, was *Egypt*.

The End therefore of the Heavens motion, is not onely to acquire new places, but to influence upon inferiour Bodies: for if any one ſhould imagine, that theſe influences are of no uſe, or that they are caſt into a place where nothing can receive them, he is in an error too groſs to be refuted.

This Celeſtial Influx is perpetual and continual, becauſe the motion by which it deſcends, is orbicular; beginning in, and returning to it ſelf. And this is the Reaſon why the things whereon it influences, and which it produces, are of the ſame Nature and quality, as without ceaſing to receive the power and multiplication of theſe Vertues which fail not.

And ſeeing this Influence is not extended above the Heavens, where nothing is, it muſt needs be carried toward ſome inferiour thing, that it may act upon: for nothing is paſſive but what hath a Body; and what other natural Body

is there in the World, but Earth? Is not this the Body of Bodies, and that ſolely that can ſubſiſt alone, having in it ſelf all the qualities requiſite to a Body, as Longitude, Latitude, Profundity and Superficies? Is not it the Subject and Mark that Nature hath ſet, whereat to aim all her Darts? where can ſhe better accompliſh her works, then on the Earth?

The Earth therefore is onely that inferiour Body that receives Celeſtial Influences, whoſe faculties and powers, penetrate, caleſie, purge, ſeparate, enliven, augment, confer, and reſtore.

We need not now diſpute, whether the Heavens and Celeſtial Bodies influence upon the Earth: for experience and ſenſe takes away this doubt. This therefore being left as ſufficiently known, we ſhall onely declare how they make their influences vertuous. I ſaid before, That they tend directly downwards, and not upwards; and the Earth being the Centre of this Spherical Body, they muſt needs fall upon her, and faſten their Points there; for the Earth is that Point of the vaſt World, where all the

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lives of these influences concentricate. And seeing the Earth is a Body so solid, that it gives solidity to all others, it is requisite that that which penetrates it be very subtile. The Heavens therefore being of most subtile matter, produce alike effects: for the operations ordinarily follow the qualities of the Body that operates. And this penetration would profit nothing, but like a Torrent running over a Field, because of its swift motion, scarce wet the surface, unless it be by somewhat stayed. But seeing it tends infallibly to the Centre, and there is stopped, because there is no lower place whereto it may descend; there it is compelled to subsist and collect it self.

Hence some have said, That the Centre of the Earth is most precious, because in it all the influences are united; which meeting there, have an infinite potency, not onely because they continually flow thither, but because they proceed from Bodies infinite, incorruptible and indeficient in vertue.

The ancient Poets, who involved their Conceits in Fables, divide the

Earth into three parts; assigning the Heaven to *Jupiter* as first-born of *Saturn*, (though some attribute the primogeniture 's right to *Neptune*, and the election of the superiour Kingdom to *Jupiter*, for certain Sophistical Reasons impertinent to my purpose:) *Neptune* they make the Lord of the Sea; and that by lot: To *Pluto*, as the youngest Son, they assign the Earth for Heritage, who is yet thought the richest of the three Brethren, because in his Dominion all the Treasures of the World are contained; yea, he seems to make his two Brothers Tributaries in those things they possess as best. This Son they call, The King of Hell, and to him they give the Elysian Fields, as a delightful place, where the blessed Souls shall follow his Court after death.

Divines also assert, That Hell and the torture of Souls is in this place; adduced by this Argument: That seeing the Nature of the Stars is fiery, and all their influences concur, there must needs be incredible burnings there. Again, That place is infernal, because none is more inferiour. But that Souls should be here

here tormented, and that the heat of this place ſhould be ſo vehement as they ſay, is a Solæciſm in Reaſon, and a Contradiction to Philoſophical Axioms: for beſides that Souls poſſeſſe no place, according to their own confeſſions, and that being deveſted of the earthy part, and corporeal priſon, they would naturally elevate themſelves, and aſcend by vertue of their ſpiritual levity, which participates more of a fiery then any other quality; they cannot, but with violence, be detained in this ſubterraneous place, ſeeing they are light; nor yet, being ſimple, ſuffer under the action of Fire, which cannot act on its like.

Why therefore they ſhould aſſert, That they deſcend to this place to be tormented, I ſee no reaſon, unleſs that the burthen of their ſins, wherewith they are implicated, ſhould detrude and depreſs them, compelling and forcing them to the Centre of the Earth; or elſe that ſin hath got them under its Dominion, and hath incorporated it ſelf therewith, by ſome unknown kinde of compoſition, and ſo make them paſſible

and ſubject, not to the ſimple and natural action of Fire, but to ſome other violent created one, deſtined by God to that effect: and perhaps the vertue of the Fire we ſpeak of, is by divine Power doubled for this action; which may be proved by Holy Writ.

But I will not raſhly cheriſh any particular Opinion, or ſeparate my ſelf from the Orthodox Faith; in the defence whereof, I will not onely ſpend my Life, but Induſtry, by God's aſſiſtance: yet I ſay in my Tranſient, (that I may further recede from my intended Diſcourſe) That they conclude ſtrangely, that ſay, Vehement burnings ariſe in this place, becauſe the influences of the Stars concur there: whereunto I would yet yield, if they can evince, That the heat of the Stars burns and conſumes like our Culinary Fire, and doth not enliven, conſerve and nouriſh: for if it were ſuch as they imagine, not onely the Earth, but the whole Univerſe had been long ſince burnt to aſhes. Thoſe influences indeed in old *Demogorgon*'s bowels, calefie; but not with a mortal and deſtructive, but with a vital heat, which there

there implants an uniform Vertue; which by mediation of heat, dilates it ſelf through the whole Body of the Earth, being the firſt moving cauſe of Generations.

But we muſt not here conceive, That it is onely the external heat that comes from the Sun, which caleſies the Earth, and cauſes Generation: for in Winter-time, when the Sun is furtheſt diſtant, the Earth hath abundance of heat in it, as experience ſhews, in Fountains, Ciſterns, and profound Cells: ſo that in the coldeſt Winter-Seaſon, Metals are cocted and indurated; yea, it is credible, that they are then moſt of all ingroſſed, becauſe the heat of the Centre is kept in and retained, becauſe of the frigidity of the ambient Air. The Suns approach, and more perpendicular Aſpect, is not the ſole cauſe of vegetation in the Spring; for if ſo, then doubtleſs, as its Aſcent were more ſublime, Vegetations would augment more proportionably to the encreaſe of the heat of the Rayes: but the contrary is obſerved. But becauſe every like attracts its like; and the receſs of the one,

one, cauſes the receſs of the other; The Sun by the magnetical Vertue of its Rayes, attracts and revokes the heat of the Central Sun, detruded by the rigid cold of the ambient into the interiour parts of the Earth; which returning to the ſurface thereof, affects all things with a vegetative faculty.

It is not therefore the external heat of the Celeſtial Sun, but rather the innate heat of the Central Sun, that caleſies the profundity of the Earth: for heat is twofold; the one acts by reverberation, which is external; the other by influx and penetration, which is internal, whereof I now ſpeak; whoſe Nature is to enliven, augment, and conſerve by the ſuſtentation of radical moiſture contained in this Fire, which I made mention of in the precedent Chapter.

But that now we may prove this Central Fire not to be ſo intenſe, as to torment and burn, let us conſider how the Stars do not by their influences cauſe heat ſolely, but work other effects: for *Saturn* is cold and dry, *Jupiter* hot and moiſt, the *Sun* hot and dry,

dry, *Mars* hot and dry, *Venus* cold and moiſt, the *Moon* moiſt and cold, and *Mercury* all in all, participating of all qualities alike.

Whence we may gather, That all the influences are temperate, equally conſiſting of heat, cold, moiſture and ſiccity; which thus meeting in moderation, cannot make the place where they meet, immoderate. The Vapour then or Spirit that comes from the Centre, participates of theſe four: and hence all the qualities of ſimples have their origine; whereof ſome calefie, becauſe in them heat is predominant; others dry, becauſe ſiccity ſuperabounds; others moiſten or refrigerate, according to the degree of their moiſture or cold: but on the other ſide. Stars project many other qualities beſides theſe, into the Centre: for they give Beings to thoſe ſapours, colours, and odours, which we taſte, ſee, and feel in ſublunary things. I ſay therefore, That the Stars calefie the Centre of the Earth, and that the Univerſal Spirit dwelling there, participates of this heat; and becauſe it is natural to heat to ſeparate, that ſepara-

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tive vertue which divides the pure from the impure, the ſubtile from the groſs, and the light from the heavy, and the ſweet from the bitter, deſcends with theſe influences: which purgative ſeparation, is the cauſe why all things naturally reject their Excrements, as not being of their ſubſtantial parts; which is indeed very requiſite, ſeeing there is nothing in the World, but its Excrements, exceed its natural ſubſtance: nay, all that we ſee and touch, is onely the excremental part of things, that obumbrates their occult ſubſtance; as we may obſerve in our Aliments, whoſe greater Maſs turns not into our ſubſtance, but goes away by the paſſages deſtined for ſuch egreſs; Nature onely extracting the inviſible and ſpiritual ſucce out of them, which is apt to be converted into our fleſh and ſubſtance.

We may likewiſe affirm, That this Maſs of Earth we tread upon, is nothing but the Excrement of that firſt ſubſtance, which was united in the Chaos; Now encompaſſing the Centre, and ſo including it in a Spherical, Equilibrial proportion, that it cannot move or fall:

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for ſeeing it is in the loweſt of places, it can tend no wayes further, unleſs it ſhould aſcend; which is repugnant to its Nature. But in the mean while, I do not ſay, That the Body of the Earth is nothing but an Excrement: for though it appear wholly excrementitious, yet there lies under its Excrements, a pure ſubſtance; which being wholly ſpiritual, could not become ſenſible without the adminiſtration of ſome Body; as we ſee in all things produced: their Seed and firſt Matter is inviſible; but as they are carried in a corporal Maſs, and excrementitious ſubſtance, we can ſee them; and no Body can be made without Excrements: for which cauſe, this ſubſtance is ſeparated from the Body of Earth in Generations, by the influence of Celeſtial heat; retaining nothing of the ſaid Earth, but as much as may be for a ſuſtentacle for it; which from the beginning had no other uſe, but to ſerve for a Receptacle and Shop, or rather a Veſſel, wherein this ſpiritual Matter might effect its operations; as we ſhall largely and plainly demonſtrate in the ſequel Chapter, where I ſhall treat of

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Separation more largely.

But Separation were to little purpoſe, if the things ſeparated ſhould remain without action: Natures ſcope in Separation, is to enliven and abandon Death, which comes from no other cauſe but ſuperabundance of Excrements ſuffocating the pure ſubſtance; but here I mean natural, not violent Death: but if the Seeds of things ſhould alwayes lie buried in this excrementitious Earth, nothing would be produced or receive Life: but the Celeſtial Vertue by its vital influence extracts them; and theſe being full of Vertue, dilate and promote themſelves into all and each ſeveral ſpecies, as their Nature and Compoſition require.

Life then proceeds from Purification, which the Stars effect by their influences, with which the augmentative and reſtorative faculties deſcend: for the Stars being in continual motion, they are continually occupied with action, and conſequently with vivification, giving Life to Life; which cannot be without Conſervation and Reſtauration: Conſervation they give, by

by ſuſtaining Life indeficiently; Reſtauration, by reſtoring what the Generations of individuals conſume and ſpend. And this we may ſee manifeſtly in the firſt Matter incorporated; for being impregnated by Celeſtial Influences, it is of it ſelf nouriſhed, multiplied and augmented continually.

And hence it is called a Dragon or Serpent that preys upon it ſelf, always regerminating; which, where-ever it be, it takes ſuch root, that the place ſhall never be quite deſtitute of it, though it be waſhed or burned; which is a certain token by which this firſt Matter may be known.

Theſe then are the principal Vertues which the Spirit of the World hath, and will alwayes receive from the Celeſtial Influences, which produce great and admirable effects in all the Members of the Univerſe.

But here ſome may enquire, How that the firſt matter receiving ſuch pure and potent Influences from Heaven, comes to be conſpurcated with ſo many vitious qualities; and how it retains them when it hath received them, ſeeing it

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is alwayes buſied in the actions of vivification, augmentation, conſervation, and reſtauration: for if it ſeparate not, it will die; and if it augment, conſerve, and reſtore not, it will diminiſh, periſh, and debilitate; which it never does.

Whereunto I anſwer, That the Stars have a twofold influence; one natural, the other accidental: the natural was communicated to them in their firſt Creation; and it is that Government of the Univerſe, which *Hermes* ſpeaks of, whereby they keep it in its Being, by defending and preſerving it by their influences, from deſtruction and annihilation; wherewith the Spirit of the Univerſe is continually enriched: which applies them to, and manifeſts them in all things whereto it gives encreaſe and ſubſtance: but the accidental Influence of the Stars, is that which falls out preternaturally, by reaſon of their different Situations and Aſpects: and this is alwayes ſubject to mutation, and never remains equal: and this hath only power upon the effects of Matter, not upon the Matter it ſelf; for whatever in-

influence happen, though never ſo malign, the Centre of the Earth intermits not its actions, but abſolves them as before, and produces Animals, Vegetables, and Minerals, as well as ever; and if mortifications ſometimes fall out from the malignity of ſome Aſpect, they onely touch the ſurface or excrementitious maſs of Bodies, and not the interiour ſubſtance: and ſuch an accident is often changed; ſo that the influence ſometimes operates one thing, ſometimes the quite contrary: which the natural and principal influx never does. Whence we may conclude, That the firſt Matter, as it is ſimple of it ſelf, receives nothing but thoſe Celeſtial Vertues, which it alſo retains and keeps in its Terrification.

But we muſt now declare, how it retains them, that we may make good that ſaying of *Hermes*, That its Vertue remains entire when it is converted into Earth, becauſe all the Celeſtial Vertues deſcend and meet in the Centre of the Earth; which in their courſe, aim at nothing, but the information of the Matter, which is as it were the Recep-

racle of the ſupream Idea's.

The ſame Matter being full of Forms, is diverſified not indeed actually, but potentially, into innumerable ſpecifications: and ſo it is not properly a Body, but as it were a Body or Companion of a Body, whereunto it hath an Appetite, and by information moves to that end: and this motion it hath from the action of Celeſtial Fire, which I before called, The firſt Mover in the Chaos: which the old Poets, *Orpheus* and *Heſiod*, deſcribe under the Name of *Love*: And *Ronſardus*, our French *Homer* or *Pindar*, thus delineates:

Le ſuis amour le grand maiſtre des dieux,
Le ſuis Celuy, qui fait mouvoir les cieux.
Le ſuis Celuy qui gouverne le monde;
Qui le premier hors de la maſſe eclos,
Donnay lumiere & feudy le Cahos,
Dont fut baſty cette machine ronde.

If any Ruſtick know not who I am,
Love is my name:
To whom themſelves, both Jove *and all his train,*
Subjects proclaim.

I am

I am the hand that moves the heavens, and th' veins
That Stars direct;
All that the Earth and universe contains,
My nod expect.
When all a Chaos was, I spread my rayes
Of light about,
And then divided that which in few dayes
The world brought out.

Seeing then this Matter by its proper Nature and Appetite, tends to incorporation, who can rationally say, That whilst it assumes a Body, it is deprived or swerves from Nature, that by its own vertue causes corporation? and seeing when it takes a Body, it is first turned into Earth; who can deny but this Earth is indued with the same vertue? for though through commixtion and concurse, it partake of some elementary impurities, yet in its Centre it is alwayes pure: so that after its purification, Fire (which is otherwise the most active and potent Element) hath no power to destroy it, because it exceeds this Fire in perfection and subtilty. And hence it so suddenly penetrates Bodies, enlivening them, and augmenting their vertues, by restoring and preserving what is natural

in them, to wit, their radical moiſture, which by its fiery ſubtily, it purges and ſeparates from its Excrements that ſuffocate it. And that I may in a word abſolve all, this that moſt excellent Medicine, which *Siracides* ſaith is extracted out of the Earth, and which no wiſe Man will deſpiſe, It is moreover that precious Salt, whereto the Doctor of Doctors compared his Apoſtles, as to a moſt exquiſite Treaſure, produced by the Heavens: for he might as well have ſaid, You are Adamants, Rubies, Pearls, Gold or Silver of the Earth; but that he knew, That all theſe things, though admirable, contained nothing in them comparable to this general Salt, whereunto all the reſt owe the homage of their perfections. This Medicine operates like Fire, in conſuming the impure, which, as heterogeneous, it diſgregates from the homogeneous parts of the pure ſubſtance: and ſeeing the Heaven generated this Virgin in the bowels of the Earth, why ſhould ſhe not retain her Parents vertues; and like an Infant that naturally participates of both Paternal and Maternal Seeds, hold both Paternal and Maternal Humours?

mour? for which cauſe the Ancients called this progeny *Androgynos*, which is a name common to both Sexes; the Poets, an *Hermaphrodite*, as being properly neither Male nor Female, but both: and no leſs properly, may this Virgin be called *Uranogæa*, or Heaven made into Earth: for being Earth, ſhe hath the Celeſtial Vertues tied and annexed to her indiſſolubly, whoſe admirable faculties ſhe manifeſts in her operations, whereof I have given ſufficient declaration in the precedent Chapters, to all ſuch as armed with any noble ſpark of ingenuity, will endeavor to adventure to break through the thick woods of darkneſs and ignorance, or to ſuch as *Virgil* ſaith, to whom Heaven has granted acceſs or ingreſs into the obſcure Chaos of the Earth.

Chap. 3.

Of the Separation of Fire from Water, ſubtile from thick; and with what induſtry it ſhould be effected.

NAture, the moſt ſagacious Agent, ſhews us by her proper operations, that in all things we muſt firſt conſider the end for which we undertake any matter, and then finde out means to attain the end. A prudent Searcher of Natures ſecrets then ſhould have perfect knowledge of the principles, progreſs, and qualities of matter, both internal and external, leſt in his ſearch he confound his end with his means: and forſaking the high-way which Nature hath trodden from the Foundation of the World, turn into by-paths, and phantaſtical unknown and unfrequented tracts.

Hermes knew the right way well; for he

he was indued with the perfect knowledge of the Worlds constitution; who, desirous by Art to follow the footsteps of Nature, prudently imagined, That the Earth was the principle of all things, and the first Creature that was by Separation created in the belly of the Chaos; and thence he made such ingress into the Treasury of Natures Secrets by the Terrification of this first Matter, which I said before was nourished in the Matrix of the Earth. But as it is not enough for a Builder to have Materials wherewithal to erect an Edifice, unless he know the manner of performing and fitting his Materials to the work: so *Hermes* was not content to finde out convenient matter, but made diligent search for the manner whereby he might prosecute his work in imitation of the chief Operator in the Creation of the Universe, and so form a little World, wherein all the vertues of the greater World were included. Considering therefore, That the thing he purposed to make, must be most, and that he must begin with gross and inferiour things to obtain this perfection; he first begun

to divide the contrary Natures, by ſeparation of the ſuperfluous and uſeleſs parts, to avoid the ruine of his work: where, according to the Adage, it may be truely ſaid, *He took the Bird by its Feet*: and ſo going through the right Gate, entred into the Cloſet of Natures Secret, without turning: for Separation is the beginning of all things, and the firſt operation of the Univerſal Body; ſegregating the confuſed Members: by the diviſion of the confuſed Maſs or Chaos, the order and form of Elements firſt appeared, and took their places: for without Separation, Day and Night, Sun and Moon, Winter and Summer, had yet been one; Metals and Minerals, though never ſo different, would have been contained in one Body; and all Vegetables would have been but one Seed.

It was therefore neceſſary, That Nature, for the attainment of that Order and Diſtinction, wherewith we ſee the Univerſe condecorated, ſhould begin with Separation. But that we may deſcend to particulars, let us ſee how this ſagacious Agent begins all her operations

tions: but for Separation, Generation would neither have beginning nor end: by ſeparation, Aliments augment and conſerve every Body. And if I ſhould deduce the proof of this Argument thorow every ſpecies, I ſhould without doubt confound my ſelf in the intricacy of this *Chaos*, and never finde exiture, for the infinity of examples: I will therefore lay down this for a Foundation, *That Nature begins all her Actions from Separation.* But becauſe the knowledge of this is not ſufficient, unleſs withal we know what things ſhe ſeparates, and whence this ſeparative faculty proceeds, we muſt diſcuſs this matter more exactly, that our diſcourſe may proceed regularly: and before I meddle with any diſpoſition, I think it beſt to propoſe ſome definition of Separation, and declare of how many kindes this Separation is.

Separation then in general, is nothing but the diviſion and diſtinction of things diſſimilar from one another; as of the Heaven from the Earth, Sun from Moon, and the like; as alſo of the pure from the impure, heat from cold, dry from moiſt,

moist, and the contrary. And from this Definition, we may draw two sorts of Separation;

The one of things differing onely simply, and not of contraries, as of the parts of the World which were separated at first from the Chaos; or that we may descend to particulars, as of the Wood from the Bark; of Leaves from Fruits, and Roots from Boughs: and this species of Separation may be called simply a Distinction: for these parts are not really divided or separated from each other, whether we have respect to the principal or to the particular members of the World: for though Heaven and Earth seem to be separated from each other in situation, by reason of superiority and inferiority; yet they are not divided one from another, seeing there is a perpetual connexion and affinity betwixt them: as appears by many places of this Book. Whence also *Homer*, no less Philosopher then Poet, said, That the Earth was bound to Heaven by a golden Chain. But that I may keep to my former example, Leaves and Fruits, Wood and Bark,

Bark, Boughs and Roots, are not ſeparated and divided as contraries; but onely diſtinguiſhed by their proper places and garniſhments, whilſt they have a certain affinity and mutual tie; yet ſo, that the one does not occupy the others place, but that they agree together, and ſupport each other.

The ſecond ſpecies of Separation, is the Solution or Diſtraction of things totally differing, contrary, or ſuperfluous, which have no natural connexion with the ſubſtance of things; as pure and impure, hot and cold, groſs and ſubtile, and the like: not that I would affirm, That theſe things cannot ſtand together; but, That their union and mixtion, becauſe of their diverſity, cauſes Deſtruction, or at leaſt hinders the action of the natural Vertue of the pure ſubſtance. And this kinde of Separation may be properly called deciſion or diviſion, which Nature uſes in all her productions, that ſhe may ſet the proper actions and vertues of every thing at liberty.

The firſt ſpecies is onely the diſtinction of parts truely diſſimilar in ſituation

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and figure, but homogeneous in vertue and ſubſtance: for it is certain, That the Wood, Bark, and all the parts of a Tree, participate of one innate Vertue, which is particularly proper to the Tree, generally common to all its parts: but as to ſubalternate parts, there may be ſome difference; for ſome may receive more or leſs of the ſubſtance or vertue; but none contrary: for one and the ſame effect produces not things diametrically oppoſite, out of the ſame matter: a ſalutary Plant emits no poyſonous faculty: yet that may be ſalutary to one Body, that's mortal to another. Thus Hellebore nouriſhes Quails, but kills Men. But one Plant cannot exerciſe contrary Powers upon one and the ſame ſubject: for Hellebore cannot both nouriſh and kill Quails, nor both intoxicate and nouriſh Man. The proper vertue of the Plant then, is in the whole Plant; and any part of the Plant may be diſſimilar to another in ſituation and figure, but not contrary in vertue and ſubſtance: for the Leaves and Fruits have of the ſame ſubſtance and vertue, though one more then another.

Here

Here ſome may object, That Braſſica produces different effects: for according to the vulgar opinion, its decoction looſes the belly, but its pulpe bindes the ſame.

Whereto I anſwer, If it be proper for the ſubſtance of this Plant to looſe, it's impoſſible that it ſhould alſo binde; for to ſpeak plainly, the pulpe that remains after decoction, is not of the ſubſtance of the Plant, as it appears by the concoction of the ſtomack, which receites the ſubſtance of Braſſica for Aliment, but rejects its pulpe, as an Excrement that hath no nutritive faculty in it; which faculty is wholly in the ſubſtance, and in each part of the ſubſtance: for the ſubſtance hath this propriety, That it admits of no contrary, but onely of more or leſs; which we muſt alſo underſtand of its actions and power, and not of its eſſence; of which we have an example: in man, no one part is more the part of a Man then another, though it may be greater, or more potent in vertue and action: the ſame may be ſeen in ſimples or Plants; wherein ſome parts are more or leſs

hot

hot or cold, moist or dry, as their colours and sapours manifest; yet are they not contraries; for one part of a Plant cannot kill through cold, and another of the same, kill through heat; but Experience shews us thus much, That the summities of Boughs, and that Flowers are more subtile in their Operations, then the trunks and inferiour parts of the same, because it is proper in every substance, for the more subtile and pure parts to ascend, and the impure to settle and abide next the Excrements: which Nature observes for two Reasons: first, That she may adorn the Plant; and by the variety of its digestion, make it grateful to look to. Secondly, That she may administer to Man or other Animals, what is needful for the conservation of his essence, in a greater or less degree: herein resembling a careful and provident Mother, who prepares all things necessary and convenient, each thing in its degree, as industry or possibility can render it: for she never exceeds simple perfection; and Flowers and Seeds are the most perfect parts in Herbs, which she

ſhe hath elaborated: which Art beginning where Nature left, may bring to a higher perfection, by the ſame way that Nature kept, to wit, by Separation; as we ſhall hereafter further explain.

Nature therefore by this firſt kinde of Separation, does nothing but diſtinguiſh things, for the ornament of their ſubject, and uſe of Man, other Animals, or ſome part of the World, amongſt which ſhe hath ſown and implanted mutual Love, and Reciprocal Affinity; ſo that all things do naturally, and out of a kinde of ſympathy, tend to one anothers ſuccour and ſervice.

But the ſecond kinde of Separation is different; for by it, Nature, or Art, in imitation of Nature, divides and ſegregates contraries; that is, abſtracts from the ſubſtance, what is not of its eſſence, but rather averſe to it; dwelling with it, though it be not of it; as pure with an impure thing, ſubtile with groſs, ſubſtance with its Excrements. And this ſecond kinde of Separation is uſed as the former, for two Reaſons alſo: one is, That the pure ſubſtance be preſerved

ſerved from corruption and death: the other is, that it may more freely exerciſe its vertues and actions, as being free from its groſs dregs: for when that which is impure, poſſeſſes and contains that which is ſubſtantially pure, it never ceaſes to oppreſs it, till it hath quite vanquiſhed and ſuffocated it, and by that means made way for mortal corruption; which never approaches near ſimple and pure things, but haunts all fowl and impure ones. Now every ſubſtance is of it ſelf ſimple and pure, and by conſequence not ſubject to corruption and death; as we may obſerve in all ſuperiour things, which are free from Excrements, but inferiour Bodies are otherwiſe; for they lie in the midſt of the impure Excrements of this World, which naturally deſtroy and mortifie their Gueſts, whereas purity enlivens and conſerves: corruptions and mortifications ſurround men, becauſe of the multitude of Dregs and Excrements they are infeſted with, which make them live a ſhort and miſerable life, as loaden with Ærumnies and Diſeaſes; ſo that they are here detained as a guilty Malefactor in an obſcure filthy Priſon, who

who being dubious betwixt death and hope of Life, lies there obduced with moldineſs, infeſted with vermine, and nouriſhed with immund and corrupt meats: for all Aliments are impure, and carry with them an Executioner, to wit, hidden poyſon: whence we at length, take our own death in our own hands, and ſpontaneouſly kill our ſelves, ſeeing our Aliments have ſo little of enlivening and nouriſhing vertue in them, and that ſo cloſely enveloped with Excrements, that the digeſtion of the ſtomack, though ſtrong, can ſcarce attract it: now we eating ſuch meats, do ingeſt poyſon with the good ſubſtance; which entring our Bodies, ceaſes not to be augmented and accumulated; till it obſcure and extinguiſh the vital Light, or rather Natures legitimate Action, which is Vivification, unleſs ſome Medicine or Separation retard or ſuſpend it.

Corruption then is induced by Excrements; and it may happen two ways: either from the Parents Seed, who being not well, and by conſeqnence corrupt, produce corrupt Seed; degenerating more from Generation to Ge-

neration: but this is so far subject to Medicinal Corruption, as that by help thereof, the course of its activity towards Mortification may be stayed or retarded.

This Corruption may not improperly be called that Malevolent Satan, who goes about continually seeking whom he may devour: for which cause, this wanders about the Terrestrial Globe or the Excrements of the World, which have their principal seat on the Earth, which also eructate their Corruption upon other Elements: and thus Men living of them and in them, are corrupted in them and by them; and so they produce corrupt Seed, which time renders more and more corrupt: for our age being more vitious and dissolute then that of our Ancestors, hath rendered us worse then they; and the next its probable will be worse then us, and the next more dissolute still.

The second rise of Corruption is from the continual use of too too excrementitious Aliments, by which our Bodies are depraved; so that this infection will pass from the Parent to the Son, as we see

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in the Leproſie and other hereditary Diſeaſes. Now theſe Aliments deduce their Corruption from the place where they are generated: for after the Almighty Creator had diſpoſed the confus'd Chaos, he ſo ordered, that the ſuperiour Bodies ſhould remain pure and ſubtile, but the inferiour groſs and impure, becauſe it is the Nature of pure ſubſtances to aſcend to the place of their origine, but of Excrements to deſcend to the Centre.

And hence it is, That that which is pure in Animals and Vegetables, is elevated and aſcends higheſt, and makes them aſcend & increaſe with it, till it be freed from the Excrementitious Maſs, which ſubjects it to mortal Corruption, and that it may attain the place that is remoteſt from Excrements, and live without alteration or ſpot; for the ſame cauſe alſo more ſpiritual and ſubtile Creatures inhabit in higher places, as being purer, and finding their Aliments more convenient, and like their natural ſubſtance: but ſuch as are coporal, inhabit lower places, where they are immerged in dregs and filth, that have

their place in lower parts; whence they are corrupted by that of which they live, which is mixed with mundane Dregs: for whatever the Earth and other Elements (which are the Receptacles of impurities) can produce, is corrupt and maculated; and therefore induces corruption and defilement upon all Bodies that use it for Aliment: And thus Blood acquires an ill disposition, which afterwards beget ill humours; but in some more, in others less; according to the inquinated state of the Parents, and the abuse of the corruptive things, which cause mortality and destruction: for if the Earth and the Fruits thereof were as pure as the Heavens, all Animals would live as long as the Celestial Incolists: But Nature hath ordained this for a Law, That that partakes more of corporeity, should dwell about that that's most corporeal; and that which is more corruptible and inquinated, about that that's likest to it: but the Earth is lowest of Bodies; and therefore most gross and corruptible. Nothing therefore can proceed from it, but what is like it; unless its corruption

ruption and impurity be ſtayed by the Art of Separation, and all its pure ſubſtance extracted from its Body; which a true Philoſopher may by induſtry effect.

It never was, nor yet is, my intent to offend Phyſitians, to whom I owe much honour; yet I, with many learned men, admire, they do not better inſtruct Apothecaries, that they may be more curious in preparing Medicaments; whilſt themſelves may obſerve how oft they have been fruſtrated in ſucceſs, when they proceed after the vulgar manner: for they will cure and reſtore ſick and weak Bodies, by offering them a great deal of Pottage; wherein there is yet ſo much impurities and groſs dregs, that very little pure ſubſtance, wherein the curative faculty conſiſts, remains; which is ſo immerged in their Poyſon, that they have no power againſt the Diſeaſe: neither can Nature help their operation; for ſhe is ſubdued in this conflict, by the impurity of the Remedy on the one ſide, and the cauſe of the Diſeaſe on another: which is all one, as if a Man ſhould drive away Corrup-

tion by corrupted & corrupting means; which is impoſſible : for Rain never dries up Rivers, nor Fire extinguiſh a Flame ; nor yet Corruption expel Corruption. They alſo attempt the Reſtauration of their Patients debilitated ſtrength, by Aliments of eaſie digeſtion, which they think partake of little impurity, and ſo are not ſubject to Corruption : never conſidering, That this way cannot much profit them ; for though they uſe very choiſe Aliments, yet are they not of much advantage, becauſe they are indued with no action or power that can either exterminate or leſſen the morbifical cauſes, but onely refulciate their miſerable lives, almoſt ruined by weakneſs; never freeing them from death, unleſs that Nature ſpontaneouſly ariſe and oppoſe the mortal Machinations of her Enemies, or elſe the Patient ſeek help from ſome exquiſite Medicament, brought by ſome perite Artificers induſtry to ſupernatural purity and perfection ; which being free from Corruption, may reſtore the priſtine vigour, and by this means, eradicate the cauſe of the Diſeaſe : for

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every true Medicament ſhould effect two operations, to wit, purge from Corruption, and reſtore loſt Strength; and in this the whole Baſis and Art of Medicine conſiſts, though the leſſer of the two parts is onely in uſe, to wit, Purgation; the more excellent, to wit, Reſtauration, being wholly aboliſhed, or through ſloath or avarice neglected.

And that theſe things are thus carried, is apparent from certain Potions introſumed, which have no other effect, but onely to make the Belly laxative, or purge out not that matter that cauſes the Diſeaſe, but ſome other Excrement, that hath nothing to do with the Diſeaſe; or elſe through the ill preparation, diſpenſation, or impertinent adaptation of ſimples, cauſe ſuperfluous evacuations, to the ruine of Nature, too weak before, but now more enervated, both by reaſon of vacuity, which it abhors above all things, and alſo by reaſon of violent motion cauſed by ſuch Purges.

And thus they rather procure Death then Sanity; for Nature can no more

endure violent motion then vacuity; and ſhe is very impatient of theſe two her ſworn Enemies, which attempt ſo evidently her deſtruction.

And for this cauſe, common Medicine ſeldom cures obſtinate Diſeaſes by their Compoſitions, as they commonly prepare them: and if amongſt many, any one be cured, this happens not becauſe of Pills, Boles and Potions; but of the ſtrength of Nature, which is able to overcome the impure quantity mixed with theſe remedies, and extract ſomething out of their pure ſubſtance, commodious for its ſubſidy: or elſe, becauſe the poyſonous quality of theſe excrementitious and corruptive things, is rejected and expelled by Nature; which is of that power, that it carries with it ſome portion of the peccant humour which is like to it, by attraction and ſympathy.

And thus an extraneous Medicament, impugning the Body, moves Nature; which provoked and prepared to reſiſt this her Enemy, rejects and violently impugnes what is contrary to her. And now, if a Medicament ſhould always be

be convenient, and not contrary to Nature, it ſhould be purged from its poyſon, that is, from its excrementitious Maſs.

Wherefore a Medick ſhould firſt chuſe ſuch things, as are convenient for, and hold ſympathy with Man's Body; and free them from their impurities, or at leaſt chuſe ſuch as contain in them the general vertue, or innate purity; which Purification cannot be effected, till the impure and noxious be ſeparated and deſtroyed, and the pure reſtored, which lay buried and ſuffocated under the Excrements.

But it being none of my Profeſſion to make Medicaments, I will not further treat of this buſineſs; but will return into the way whence I have a little ſwerved. I ſay therefore, Seeing there is no inferiour thing, but that's infected with Poyſon, immerged in Excrements, and buried in Dregs, that cauſe its mortification, and hinder the liberty and action of its legitimate ſubſtance; Nature is conſtrained by a certain neceſſity, to make uſe of Separation; which is effected by diviſion of the pure from the impure

impure, the ſubtile from the groſs, and the ſalutary from the deſtructive part. But becauſe this admirable Agent works her operations in darkneſs, labouring in bodies by a ſecret digeſtion, ſhe never exceeds ſimple perfection; for hereto onely is her power extended: whence corporal Elements, being not able to conduce to the higheſt degree of their proprieties, the Bodies wherein they are included; Philoſophers prudently endeavour to ſeparate their ſubſtance from their corruptive Maſs; and after this Separation in Natures way, to wit, by Digeſtion and Sublimation, to carry them to the higheſt degree of purity; getting them by Regeneration a new form, taking away their former Nature, Qualities, and Proprieties, and changing their impure Bodies into Spirits full of purity, their moiſture and cold into dryneſs and heat: practiſing and effecting this, not onely in ſome ſpecies or ſimples, but in the great Body of the World alſo, which is our Univerſal Spirit: for unleſs the Univerſal Nature of all things be renewed, it is impoſſible to bring it to a

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ſtate of incorruption. Regeneration then is the firſt Fruits of Separation: but as a Grain can of it ſelf generate nothing unleſs it die and putrefie in the Earth, ſo it is impoſſible any thing ſhould be renewed or regenerated, ſave by precedent mortification.

Mortification then is the firſt ſtep to Separation, and the onely tract to that end: for as long as Bodies remain in their old Corruption and origine, Separation cannot reach them, unleſs putrefaction and mortification lead the way: which alſo our Lord Jeſus divinely taught, ſaying, Unleſs that a Man, like a Grain of Corn, die, he cannot acquire life incorruptible: not as if he meant that life incorruptible ſhould be acquired by death corporal; for then impious and wicked Men, by dying would attain Beatitude with the Good and Juſt: but he meant that the old Man ſhould die, that is, mortifie and ſeparate his old Corruption from him, which he attracted from the Seed of his firſt Parents.

And this Corruption is properly intemperance and exceſs, introduced by the

the eating of the forbidden Fruit, by which Death entred the World; and ſince which, Man ceaſed not to die, becauſe afterwards the Earth and all it produced were infected by the Poyſon of the fraudulent Serpent hidden in their Aliments, whoſe enticements led Man to tranſgreſſion, and to the eating of Fruit wherein death was included.

And this corrupting Serpent is he that I call Satan, who creeping, and without ceaſing going about the Earth, mixes his Poyſon therewith, and with all things it produces, to wit, Animals, Vegetables and Minerals, with intent to infect the World with his Poyſon, and tyrannize over Man.

Upon this intemperance and exceſs in diet, a privation of Vertue followed: for Vice is nothing but a neglect of what is juſt, and juſtice is a temperate deſire, and continual progreſs to good.

This intemperance then and exceſs muſt die in us, becauſe it generates all kinde of ſin in us, and ſtimulates us to malice and impiety; and therefore we are injoyned to live ſoberly, and ſhun

gluttony

gluttony and drunkenneſs, the true Authors of all carnal luſts; and that we faſt often, to extinguiſh thoſe internal flames, which move our Sences, and burn our Blood to Corruption.

The Anatomiſts of Man, know, that Man is twofold; the one Celeſtial and immortal, the other Terreſtrial and corruptible: and the firſt is as a Sojourner, the ſecond as a Priſoner.

But here ariſes a great Queſtion, How it comes to paſs, that the heavenly Man can, whilſt buried in this putrid and corrupt Carkaſe, conſerve his eſſential purity? for it is manifeſt, That a Liquor, though never ſo precious and excellent, will loſe its ſapour and odour, if it be long contained in a ſtinking Veſſel: and Man alſo, though never ſo ſound, is ſubject to infection, if he dwell in a peſtilent Houſe: a heavenly Man is of himſelf good and ſincere; but as he is joyned to the Terreſtrial, to whom impurity and vices naturally adhere, he can ſcarcely remain free from ſpots.

The depravation of this eſſential purity, depends without doubt on the eating

eating the forbidden Fruit; or to ſpeak more expreſly, on the intemperance of Aliments, condited with pernicious and contagious Corruption: for which cauſe, this intemperance & corruption muſt be mortified, that the old Deſtroyer of Man may be reſtrained, & that that may be repaired by newneſs of life, which makes us like our heavenly Father in incorruption.

And our Reſtorer Jeſus hath taught us two ways to Regeneration: one by the Water of Baptiſm, and the other by the Fire of the Holy Ghoſt. Water waſhes away the ſpots, and Fire conſumes and ſeparates all impurity from the pure eſſence: and as his precious Blood (which is true Water indeed) purges away our ſins, and ſaves us from that death, which the mortal corruption of our earthly Parent introduced; ſo Water diſſolves and purges away thoſe excrementitious impurities which corrupt all ſubſtances. The Fire of the Holy Spirit conſumes and ſeparates the excrementitious impurity of ſins, and ſo the vulgar Fire blots out the impurity of Bodies; which ſhould therefore be mortified, that it may be regenerated

nerated: and this Mortification is that Putrefaction and Digestion, which fits it to receive Separation; and this Mortification is then wrought in us, when the Sun of the Holy Spirit rises upon our Hearts, and warms our Centre, consuming by little and little the corrupt affections of old *Adam*. After the same manner, the Chymical Fire reverberating its flame about the Body that is to be purged, burns and annihilates that that is of an extraneous Nature; and that more or less, as the impurity is more or less obstinate to Separation, which is effected by Distillation.

This then is the right way which Nature observes in the Regeneration of all things; which will have no laudable effect in Medicine, unless they be gegenerated by Water and Fire. But the same things after this second Nativity are most free in their vertues and actions; whereas before, their vital functions were buried in an excrementicious Mass: and though the benign influences of Heaven had given them much vertue, yet could not they exert it;

it: even ſo a Man, whilſt he is detained in the impure Priſon of old *Adam*, he can produce no good and laudable action.

But before I proceed further in the practical explication of theſe things, I muſt return to my begun-order, to wit, that after I have given the definition of Separation, and declared of how many kindes it is, that now I may ſhew what theſe kindes are, whence things proceed to be ſeparated, and whence this ſeparative vertue ariſes. And I have ſufficiently demonſtrated, That there are in Bodies two parts: the one is an Excrement, the other ſubſtance; the one accidental, and the other ſubſtantial: for ſubſtance ſimply conſidered, is wholly pure, and without Corruption; but an Excrement wholly impure, mixing it ſelf with the ſubſtance, and contaminating and ſubverting its purity.

The Generation and Formation of ſubſtance is ſufficiently detected in the two firſt Chapters of this Book: it now reſts that I explain the Nature and Qualities of Excrements: where I infer, from the aforeſaid Narration, that nothing

thing but Excrements ſhould be ſeparated; ſuppoſing this for undeniable, That amongſt paſſible things in this ſublunary World, nothing is void and free from Excrements: for when God ſeparated the parts of the World, he commanded, That ſome ſhould deſcend to the loweſt Region, as partaking of the groſneſs of the firſt matter, and that they ſhould there congregate amongſt themſelves: and of this feculent Maſs, the Earth was formed, which is nevertheleſs indued with ſome part of pure ſubſtance, though diffuſed through its thick craſſitude: after that *Phœbus* had ſlain the monſtrous *Python*, ſwelled up with poyſonous humours, which was generated of the mud of the Earth; that is, when the innate ſiccity had imbibed the ſuperfluous humidity, by the operation of natural heat, the Earth begun to feel the actions of this ſubſtance included in its breſt: which ſubſtance is that ſpirituous matter which is never idle, but alwayes imployed about Generations and Vivifications; which may here be properly called the Earth, becauſe the proper and vertuous ſubſtance

of the Earth, is that alone that by proper corporation generates all Bodies according to individual Idea's; as I have deſcribed it in this Ode, out of which I ſhall take what is convenient for my purpoſe.

L' eſprit porte ſur la face
De ceſte indigeſte maſſe,
L' æn virounant tout autour,
Feit ſeparer la matiere
Peſante de la legiere,
Et la noire nuict du jour.
Puis de l' humeur a maſſe
Le corps plus peſant, & froid
Feit la roundeur compaſſe
Que d'un ſerrement eſtroit
L' eau ou l' air contrebalance
D'un poids ſi ferme & egal
Que ſans ſouffrir meſme mal
Ne peut choir en decadence.
Puis verſant l' ame au dedans
Et les ſemences du monde
La feit nuriſſe feconde
Du ciel & des feux ardens.

When yet the world did in a Chaos lie,
The Spirit *full of fiery heat did flie*
About the ſurface of this ſhapeleſs Maſs,
And ſo fomented it, that what erſt was
One lump without all form, did now begin
By Separation, which was wrought therein

By

By this ſame Spirit, a multitude to make
Of Bodies, and likewiſe of forms to take
A number almoſt numberleſs: and now
Light things aſcend, and heavy things below
The centre ſeek to paſs: the day breaks out,
And all the ponderous reliques preſs about
The centre, where ſtaying themſelves they make
A round terraqueous Globe, which nought can ſhake
Out of its place; for 'tis on every ſide
Equally balanced, and cannot ſlide,
Seeing no over-weight preſſes one part
More then another: hereto the Stars impart
Their influences, which by life and ſeed
Make this great Nurſe all things to keep and breed.

And ſeeing in this Univerſal Separation, that which is more fiery and ſubtile, chuſes the higher Seat; and that which is groſs and maſſy, the loweſt; it follows, that Celeſtial Bodies are immortal, as being moſt remote and ſeparate from all immund Dregs; and that they are crooked, or excavated into rotundity, becauſe they flew up at once: for which cauſe alſo, Nature de-

fires a round form for eternal things, as being moſt perfect and indeficient: and on the contrary it follows, that Terreſtrial things muſt be obnoxious to corruption and death, becauſe contraries are conjoyned in their compoſition, to wit, Elements of contrary qualities: wherewith the impurities or dregs of the firſt matter were mixed; which were not created pure, as ſome imagine: for then all that proceeded from them would be immortal; nay, more, there could have been no Generation in the World: for without contrariety of qualities and impurities, there had been no alteration nor mutation of forms; but all would have had one face without diſtinction: all things would have remained equally pure and ſubtile; and conſequently, without all ornament: yea, that I may ſpeak freely, there had been neither matter, nor World created. It was therefore neceſſary, That the ſubtile ſubſtance ſhould be mixed with groſs dregs: for where nothing but purity is, there is no action; becauſe there can be no action, where there is no patient, ſeeing what is pure hath no power over

what

what is as pure, nor impure over as impure. But Nature being always occupied in ſeparating the pure from the impure, for the preſervation of its eſſence and vital encreaſe, hath this ſubſtance mixed with impurity, for its ſole ſubject; which, retaining the ſtate and Nature of its Creation, is not nouriſhed, multiplied or augmented, ſave with the nutrition, multiplication and accretion of Excrements, which are not conſubſtantial with it, but onely Companions and Siſters of its nativity. And that theſe things are ſo, ſuch have experienced, who by Divine Inſpiration have found the way to extract this firſt matter, and to corporate it in imitation of Nature; which, whatever purity, cleanneſs, and clarity it ſeems to have, yet is it always loaden with a great quantity of Terreſtrial Dregs, which cannot be taken away without great induſtry.

I think then, that I have by moſt valid Arguments demonſtrated, That every maſſy Body is not nouriſhed and preſerved by the viſible Earth, but by ſpirituous matter onely: whereby we ſee, that they very much abound with Excre-

ments, and that their whole Maſs is nothing elſe but an Excrement, wherein this ſpirituous Matter, that's apt for corporation, lurks inviſibly: for though we eat and drink, yet all that ingredes our ſtomacks, goes out alomſt in the ſame quantity that we aſſumed it in. We do not therefore extract our vital Oyl out of its Maſs, but that pure eſſence and ſubſtance that lies within it.

Briefly, That excrementitious part is nothing elſe but the houſe of this pure ſubſtance, and the vehicle that carries this nutritive Spirit to the place of diſtribution, there to compleat its digeſtion and requiſite Separation. Are not Trees and Plants incorporated with this maſs of Excrements? and is not this Maſs, the Conduit of their enlivening and vegetative Spirit, and as it were a fulciment that makes them grow? I do not ſay, That all that is in a Tree, or other individual, is wholly an Excrement; for in every thing, there inhabits ſome particle of this ſubſtance, which I cannot juſtly call a Body, but onely a thing apt for corporation, which Nature cannot work of it ſelf: for though what we

ſee

ſee and touch is progenerated of matter apt for corporation; yet this Body is not ſubſtantial, and nothing but Excrement is ſeen. So that Nature ſuffers nothing of that to appear, that is the vital eſſence, ſubſtance or matter of the thing; but Art, which by induſtry ſuperates the ſimple power of Nature, can do it well enough: for an ingenious Naturaliſt conſiders this, That though the ſpirituous matter and ſubſtance of things be nowhere pure in natural Creation, yet being mixed with dregs, it may be ſeparated by the digeſtion of the ventricle, which rejects Excrements, and retains the ſubſtance: not as if this Separation were ſubject to ſight, but to the underſtanding by the appearance of the effect, whereby we finde the dregs and Excrements rejected as uſeleſs for the conſervation of the eſſence of a Body.

Moreover, Augmentation, Reſtauration, and Vivification, coming to Bodies by this ſubſtance, aſcertain us of this thing, though Nature whereby it acts, hides the operation: the ſubſtance then being ſeparable, it muſt be innately pure

and homogeneous, or similar in all its parts; but this purity cannot be manifested by Nature for her operations; for the intentional perfection of things is onely simple.

But an Artist, observing that Heat is the onely Medium and Instrument which Nature uses in the attainment of this perfection, and Fire the sole Purger and Separator, tending to perfect purification: and further minding, that in the centre of every Body, some pure substance is contained, which can be naturally separated, if not exactly, yet according to the extent of its faculties, he proposes to himself the same way, and the same Instrument that Nature uses, to wit, Fire; which he so administers, as to destroy, burn or separate the Excrements, without the destruction of the pure substance residing in the centre; which he continues, till it be perfectly pure, and the Fire have no further destructive power over it, but rather acts for its conservation, exaltation, and the introduction of a Tincture and Quality like to it, and so at length convert this whole pure sub-

ſubſtance into its own proper Nature.

An Artiſt then, minding this ſubſtance to reſide in all things, and that all things may be burned; ſo that after combuſtion, Aſhes will remain, which the Fire cannot devour, he prudently concludes, That in thoſe Aſhes there remains ſomething not ſubject to the vigour of Fire and Flame. And further incumbent on his work, he findes a kinde of Salt, not produced by Fire, but rather the Victor over Fire, like the pure Gold of every burnt Body. This Salt is the laſt matter reſting in the Anatomy of Bodies, and not Aſhes: whence this Salt was ultimately extracted, and out of which, nothing can be further extracted: for if by humidity it be turned into Water, by heat it will be again congealed into Salt. Whence we may conclude, That this Water was *Mercury*, whence all Bodies were firſt created; and that this Water, hidden in the aſhes, hinders their total conſumption by combuſtion, as the univerſal *Mercury* in the Bowels of the Earth, before the production of Bodies.

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Wherefore the learned *Ronillaſcus* in his Writings, calls this *The Water of Mercurial Fire*, becauſe Fire generates, nouriſhes it; yea, augments its goodneſs ſo much more, by how much it remains longer in it: for the ultimate operation of Fire is to make Salt; and Salt is nothing but dry Water, which acquires and conſerves its ſiccity by Fire, and thence it is of like Nature to it.

And here I would not have any wonder, That in the beginning of this Book I ſaid, That Fire is not without Moiſture; for ſeeing it is nouriſhed therewith, it muſt alſo participate thereof; becauſe all things take their nouriſhment from that whereof they are made. So that Fire and Moiſture are as it were two Correlates; the one whereof cannot exiſt without the other, no not in imagination: and the Elements have without doubt, ſuch affinity and connexion one with another, and ſo participate one of another, that any of them may be found in his aſſociate: for the *Earth* contains Air, Water and Fire; *Water*, Fire, Air and Earth; *Air*, Earth, Water and Fire; and *Fire*, Water, Air and

and Earth: without which participations, there could be no mutual converſion, and no ſympathy or convenience.

From the Premiſes we may collect, That nothing is deſtitute of Excrements, and that Excrement and Subſtance are the two conſtitutive parts of a Body; and that nothing but Excrement, as accidental, and not affine to the eſſence or ſubſtance, ſhould be ſeparated. We may likewiſe gather, That Fire onely procures and facilitates this operation.

But it is time that we proceed and ſhew how this may be done: for it is not enough to ſay, That Separation is the beginning of the works of Nature and Art, nor to know what things are ſeparable, unleſs the practiſe & manner of this operation be alſo rendered intelligible. I ſaid before, That there were two kindes of Separation: one for Diſtinction and Ornament, of which I will ſay no more, becauſe it appertains onely to Nature, not to Art: the other is made by Deciſion or Diviſion, which I ſhall now explicate. I ſaid before, That

That all things conſiſt of two parts; Excrement and Subſtance: Subſtance is of it ſelf ſimple and indiviſible, whether we take it general for the firſt Univerſal matter, or in particular for any ſpecies, according to the impreſſion of the Celeſtial Idea, which is infinite. This Subſtance or firſt Matter in every ſpecies of compounded Bodies, is one in eſſence, vertue and quality: and in one and the ſame ſubject, one part cannot be of one ſpecies, and another of another: but in Excrements it is otherwiſe; for the better underſtanding whereof, I will lay the following Rule, That there are but two means or mediums for the compleating of all Separations, to wit, *Fire* and *Water*: and there are but two things ſeparable in Bodies; the one whereof is ſeparated by Fire, the other by Water. In the firſt place it is indubitable, That the Nature of Fire is ſuch, as it deſtroyes and conſumes all that is combuſtible; and of Water ſuch, as it waſhes and cleanſes all ſubſtance from its impurity that commaculates it: Fire devours all that's volatile, and of an Airy quality, becauſe it is its proper nutri-

triment : but Water divides all that's Terreſtrial and groſs. Betwixt theſe two extremes then, there muſt be ſome intermediate diſpoſition, which ſhould be kept and conſerved, containing nothing that's combuſtible or impure in it, which may be ſubjected to theſe two Warriers. And it is manifeſt, That Aduſtion and Dregs are the two Corrupters and Deſtroyers of all things; which Divine *Hippocrates* was not ignorant of, when he ſaid, That all Diſeaſes proceed either from the Air or Aliments; inſinuating, that the exceſs of excrementitious Aliments are apt to receive corruption, and Excrements by Fire exceeding natural heat, are the inflaming and corrupting cauſes of each Diſeaſe: for the Excrements of Aliments, fill Bodies with Terreſtrial impurities, and inflammable Air generates ſulphureous and aduſt matter, which eaſily conceiving hot ardours, conſumes and diſſipates what is radical and vital with it ſelf; carrying it away, becauſe the greater part of it is volatile, the leſs aduſtive. Dregs then, and Aduſtion, are the two Authors of corruption, and thoſe that hinder the

the vigour of ſubſtantial actions in all things.

And if we require any Arguments to prove this, the ſtink of Digeſtion and Excrements demonſtrates it; for that ſame ſented in things that are burned, ſpeaks little of good to be there. The ſame is alſo evident in the fumes of Excrements which ſtinking Bodies emit; for thoſe ſuppoſe corruption; and beſides the corruption they generate, they alſo cauſe theſe two inconveniences; the one is the hindrance of Penetration, the other of Fixation: which two actions are abſolutely neceſſary for the conſervation of life: for that which nouriſhes and ſupports life, muſt needs be ſubtile, that it may by its ſubtile parts penetrate Bodies, and like a ſecret Balſam, roborate and augment the light of life in the centre of the Body: for if it were groſs, it would rather obſtruct, ſuffocate and extinguiſh, then penetrate and paſs through ſuch narrow ways: and becauſe on the other ſide it conſerves life in its ſtate, it ſhould in reaſon be a ſtable, and no fluxible thing; for if it were volatile, we might every moment

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expect death, leſt it ſhould be introduced by the corruption generated by feculent aduſtion, which continually layes wait for our life. Groſneſs then, hinders Ingreſs, and Aduſtion, Stability.

Hence we may take a good admonition for Medicine, to wit, that every true Medicament introſumed for the reſtoring of ſtrength, and profligating the cauſe of inſtant death, ſhould have two properties, to wit, to pierce to the centre of ſanity, and preſerve the centre, by dilating and deducing it through the whole Body; which the Ancients, with good ſucceſs, revoked to practiſe; and not many yeers ago, the too much hated *Paracelſus*, who explained their operations to poſterity, which were ſo long kept ſecret; and let him that will, affirm the contrary, I doubt not to aver, That nothing without the operation of Fire, can be brought to purity and ſtability; which two parts muſt be chiefly obſerved in making Medicaments: to which Aſſertion this valid Reaſon draws me, That no body in its firſt original and form can be truely Medicinal, as immerged in the corruption

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tion of its excrementitious Dregs, because it cannot attain the place & seat of sanity, nor yet preserve sanity, because it wants subtilty to penetrate, and fixedness requisite to the Restauration of what is corrupt and lost, and the conservation of what is restored, which cannot possibly be attained by the common way of preparation, neither in substance, nor in infusion: the impossibilty hereof in substance appears, in that such do not purge without violence, which causes rather perilous weakness, then salutary Restauration: and as to infusions, nothing can thereby be extracted out of simples, but a little introsity, which is innate in all Bodies, with a little of their excrementitious Dregs. Hence infusion attracts not the internal vertue, but onely the external sapour of things, which in their centre is quite different from that in their superficial matter: for commonly we see, all infusions are bitter; which we are forced to obdulcorate with Sugar or Honey, because most Apothecaries are not so industrious, as to extract the natural sweetness wherein the Nature of the things consists, from the things they infuse

infuſe; for all bitterneſs proceeds from Salt, which hath ſweetneſs at the bottom, which cannot be extracted by ſimple infuſions, but by Fire onely, and ingenious Artifice; this ſweetneſs being the very perfection of the Medicine.

Hence *Arnoldus de villa nova* ſaith, That if you know how to dulcorate what is bitter, you have the whole myſtery. Which *Bruceſtus* was not ignorant of, as appears by his Dialogue, entituled, *Demogorgon.*

But this occult ſweetneſs can never be manifeſted, unleſs it be quite freed from Terreſtrial Excrements, and volatile and Aereal Aduſtion: for the earthineſs thereof, gives it its extraneous ſapour ariſing from the Excrements of Salt, from whoſe variety, according to the ſpecies and place wherein they are generated, the diverſity of ſapours doth ariſe: for all ſapour comes from Salt; and by how much there is more Salt, by ſo much is the ſapour more intenſe. And on the other ſide, that which is volatile and Aery, begets ill and non-natural odours, which ſend out

a ſtinch, which we perceive in their burning, becauſe of the combuſtion and inflammation of the unctuous Sulphur: and that volatile matter is an Excrement, is apparent from the ſtinking fumes of Bodies that are burning, whence ſmoak proceeds; that adhering to the Chimney or other part, which afterward retain the odour of the burnt Bodies, and the bitterneſs of the Excrements of Salt. And this is yet more manifeſt, by that blackneſs and obſcurity which this fume impreſſes on all things it touches, which greatly hinders the light and ſplendor of Nature, which always deſires purity and freedom from darkneſs, as appears by that intenſe ſplendor in perfect Bodies, a token of their purity, ſeeing others, more immerged in impurity, are more obſcure; as Metals perfect and imperfect, precious Stones, demonſtrate.

But if we would avoid long peregrinations, and according to the oracles advice, terminate our curious journeys in our ſelves, by ſeeking out the cauſes of our Diſeaſes, we ſhould eaſily finde them derived from thoſe infected fumes that obſcure the light of our ſanity; and thence

thence deſume a manifeſt ſign of what is wrought within us: for a ſound Man, becauſe of the internal clarity of his natural diſpoſition, hath a cleer and lively coloured aſpect: but a ſick Man, from the firſt onſet of his diſeaſe, is pale and plumbeous, his native vigour periſhing and decaying: and all theſe mutations proceed from the fumes of ſulphureous and excrementitious Aduſtion and Inflammation, which extend themſelves thorow all the members, and by mediation of the pores, infect the whole Body.

This paleneſs may alſo proceed from Nature, feeling her ſelf aggravated with a diſeaſe, and thereupon revoking all the pure and good Blood inwards, that muſtring up their forces ſhe may better oppoſe her enemy, or ſuſtain his aſſaults: and upon this occaſion, the external parts are deſtitute of their clarity; and in this conflict the external parts remain as it were dead like Earth, & tend to obſcurity, becauſe Earth, wherein this battle is begun, is naturally black; as on the contrary, Fire is by Nature clear and white.

The Earth then on its part, being ſpiſſe and obſcure, begets blackneſs and

ſulphureous, fuliginous, and ſmoaky Aduſtion, begets obſcurity; wherefore both cauſe corruption, deſtruction and ruine: and beſides theſe two, nothing in the world procures univerſal ruine; neither is any inferiour Body exempted from theſe evils, ſave Gold and precious Stones, which Nature hath brought to what perfection ſhe can.

And ſo Death is to other Bodies a perpetual enemy, ſeeking how to deſtroy them; but Nature, as a careful Mother, how to preſerve her works; who hath armed two potent and nimble Champions to help them, and withſtand the Adverſaries fury: one whereof is Fire, the expugner of ſulphureous Aduſtion; the other Water, the expeller and driver of Terreſtrial dregs. And as Nature is ingenious and ſubtile in all her operations, ſo is Art indued with equal ſubtilty and induſtry. And there's no other way to Separation inſtituted by Nature from the beginning, but theſe two, which Nature her ſelf hath trodden from the nonage of the Univerſe, whoſe firſt ſeeds, void of form, and confuſedly mixed in a Chaos, were diſſolved in Water, and by the

the Spirit of God, the first Mover, moving upon them, divided and distinguished: whence the Separation of light from darkness proceeded, as also of distinct forms from confusion, of generations from barrenes, and of death from life: and if things in the first commixtion were thus confused, as impure with pure, Excrements with Substance, Earth with Heaven, and life with death; all were without action, power, essence and life; and the whole confusion useles.

An Artist therefore considering this, and observing, That nothing can exert its vertue, till the confusion of its purity and impurity be separated; he takes Water and Fire for his Helpers, and follows Natures copy, whose operations he should observe with all curiosity, especially in generating Metals, which are by so much the perfecter, by how much they are more digested in the bowels of the Earth. This sentence is then irrefragable, That *Water* and *Fire* are the sole general and principal means of Separation: but the composition of things being various, and one thing yielding with more ease then another, we must also

act variously upon them; yet so, as not to vary from the plain path, that nature has delineated: For adustion and unctuous Sulphur, making a body inflammable and infective, may be extracted one way out of one body, and terrestrial feculency another way in others. *Calcination* and *Sublimation*, were invented to purge adustion; but *Distillation* and *Dissolution*, to remove terrestrial feculency; and *Descension*, for the conservation of weak and easily inflammable bodies: and all these are either effected by fire; as Calcination, Sublimation, and Descension; or by water, as *Distillation* and *Dissolution*.

But because both the Books of ancient and modern writers speak at large of these things, I shall not further labour in their explication, because I can adde nothing new, nor yet any ornament or facility to them: it may suffice if I adde any thing definitively, and known to my self in general; and that is, that *Calcination* is invented, for your overcoming of hard and rebellious things, and for continuity, and valid and firm composition, which hinders divi-

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ſion, and admits not of eaſie ſeparation: and hence four conveniencies ariſe; the combuſtion of impure and ſtinking Sulphur, the eaſie ſeparation of ſuperfluous and extraneous earthineſs, the fixation of the internal Sulphur, and more prompt diſſolution.

For it is natural to fire to conſume thoſe aduſtible parts, which are not of the eſſence of a ſubſtance, to facilitate the diviſion and rejection of terreſtrial excrements, to fix radical Sulphur, and to multiply ſalt in bodies, which alone doth afterwards admit diſſolution by water.

I ſay therefore, that *Calcination* agrees onely to bodies, that becauſe of their continuity ſcarcely yield; for ſpirits and volatile things, which flye away by fire, cannot be calcined, unleſs ſome fixing thing be added, which is repugnant to their nature.

Seeing there is no other end in *Calcination*, then to extract ſalts, wherein the better part and ſecret vertue of bodies conſiſt; to which that corruptive aduſtion adheres, which in *ſublimation* we ſuffer to evaporate and flie away, as

uſeleſs; that the remaining ſubſtance may be better freed from terreſtrial dregs, and eaſier educed by fire to purification and ſtability. It is true alſo, that *ſublimation* requires ſome intenſion of fire; but that happens then chiefly, when the things to be ſublimated are more profoundly mixed with the dregs of ſome other fixed body, that they may more pertinaciouſly hold their terreſtrial impurities: and this kind of *ſublimation* is moſt ſecure, ſave when we work upon ſubjects that have their dregs naturally more fixed.

Deſcenſion hath a two fold uſe, one is to extract Oyl out of vegetables without combuſtion, the other to cleanſe fuſibles bodies, before they be made volatile; and theſe are the three kindes of ſeparation made by fire: now we ſhall ſpeak a little of the other two, Diſtillation and Diſſolution, made by water; and the former of theſe is made by inclination and ſtraining, that the limpidity of bodies may with water come forth into the water of diſſolved vegetables: for that ſame that's made by an Alembick, appertains to the order

order of ſublimations, which is effected by elevation, and not by ablution. And though ſome account this for an indifferent and but a mean way, yet I ſay it ſhould not be rejected, but much eſteemed, as that principally which Nature uſes in her operations, and which ſhe eſtabliſhes, as the ſole medium for the ſeparation of terreſtrial impurity; by which alſo many things are brought to the height of their perfection, being by this kind of diſtillation, elevated and ſublimated to their purity: Whence ſome Philoſophers have call'd it a ſecret *ſublimation*.

The ſecond operation by water, to wit, *diſſolution*, is effected by moiſt and moderate heat; as Horſe-dung, Saint *Maries* Bath, the ſmoak of boyling water, or by *infuſion* in water, or elſe by inhumation in moiſt places: and the end of all theſe is one, to wit, the reduction of the things calcined into water, that by this liquefaction, the terreſtrial matter may by ſtraining, ſettle in the bottom of the veſſel: but this ſubtile practiſe, and all of the like kind, ſhould be reiterated; for if any would

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by continual *calcination*, ſeparate the more ſimple parts of the compound, and reduce to ſalt what hath the eſſence of ſalt; he thereby creates much loſs, for the intemperate and continual violence of the fire, will ſublimate and evaporate a great part of that which is with ſuch labour ſought, ſo that nothing will remain, but a ſmall quantity of the ſoluble matter, with a great deal of dregs; and beſides, that matter may by long abode in the fire, be made into glaſs: it is better therefore to flie to frequent reiterations, then violate nature by the exceſs of any precipitancy. I found ſuch an inconvenience once in calcinating common Chryſtal, which while I deſired to purge from its excrements, and by long ignition to reduce to its true eſſence, I found both it and its excrements made into glaſs, and thence uſeleſs for my purpoſe: for though Chryſtal be clear, lucid and tranſparent, yet in Calcination it firſt emits black, and then violaceous fumes, as alſo ſtinking and ſulphureous odours, which ſufficiently atteſt its excrementitious earthineſs, as alſo white fumes following

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ing after the true Homogeneity of its ſubſtance, which remains clear and fluid in ſmall quantity, till it become true chryſtalline Salt; yea, by the duration of theſe laſt reiterations, its ingrateful ſent is changed into a moſt delicate one, like that of violets-powder. By theſe reiterations of Calcinations, two more conveniences do yet ariſe:

One is, that the thing calcined by aſſuefaction to the fire, brings ſtability and ſubtilty to the Medicaments, as I ſaid before.

The other, that a body often diſſolved, acquires eaſie penetration, and ready ingreſſion; as alſo more potent ſtrength to change the ſtate of the patient, from ſickneſs, to ſanity; from weakneſs, to vigour; from declination, to reſtauration and perfect health: and theſe are the ordinary ways of all ſeparations, which have no other ſcope, then the purging of pure ſubſtances from excrements, and elevating of their terreſtrial groſſneſs to a fiery purity, and from imperfection to perfection: Which *Hermes* hints at, when he ſays, that earth muſt be ſeparated by fire, and the ſubtile

ſubtile from the groſs; which he ſays, muſt be done with great care and animadverſion: For when he ſpeaks of the preparation of the univerſal Spirit after its terrification, and opens the way to the preparation of all individuals, he would ſignifie, that there is ſomething in this earth, which can ſcarce be retained and conſerved; and this is a light and volatile ſpirit, which is kept by the temperament of fire.

But on the contrary, it will eaſily flie away with the ſeparable and more copious volatile part, if in the operation, temperate fire] and a good method be not uſed with much patience; where the Artiſt ſhould obſerve this rule with all diligence, that there are three diſtinct Sulphurs: whereof two are ſeparable, to wit, the external, which periſhes by Calcination and Diſſolution; and the internal, which vaniſhes onely by decoction; and the third is fixed, which is properly the Sulphur of nature, and the proper ſubject of its ſubſtance: whereunto Philoſophers give the name of Agent, Fixed-grain, or Element of fire.

As to the external Sulphur, it is that firſt volatile and aduſtible water; for it is plainly extraneous, and the firſt nutriment of fire: but the internal is more rooted in, and united to the ſubſtance; and therefore yields not, ſave to intent and continued heat: and therefore it aſſumes all colours before it egrede; beginning firſt with black, which is the prime ſign of earthineſs, aduſtion, and corruption, and the anteceſſor of putrefaction and corruption; and then paſſes through other middle colours, till at length it put on whiteneſs, which is the airy colour; and then aſcends to a fiery colour, or redneſs, in which the power of art, and dominion of fire, is terminated, and beyond which there is no progreſs.

Which thing the Poets fabulouſly concealed under the unconſtant form of *Proteus*, who turned himſelf into various monſtrous forms, that he might affright thoſe that would captivate him. This variety of colours proceeds from the internal Sulphur, the true author and producer of all tinctures and varieties, which are by Nature or Art obſerved

ſerved in any ſubject. Theſe colours may be alſo diſtinctly noted in the decoction of the firſt univerſal Subject, as I have above ſaid, That it produced them in my operations: and firſt, whiteneſs preſents it ſelf, and then Natures Sulphur appears, which *Geber* ſays is white without, and red within: for redneſs immediately follows this whiteneſs without all help, ſave the continuation and augmentation of Fire; whence one Philoſopher ſaid, His Stone was a Gold-Ring covered with Silver.

I would briefly inſert theſe few words about colours, not that I would preſume to teach the preparations and obſervations, which I know neceſſary for the perfecting of that great and ſo much praiſed *Philoſophers Elixir*; but onely that I may ſhew the curious Diſciples of learned *Medea*, which induced by profound and ingenious inquiſition, ſeek to enter the ſecrets of theſe myſterious Phyſicks, what Sulphurs muſt be rejected, and what muſt be retained in all things: I hope, I ſhall ſpend that time well, which I have ſubſtracted from my houſhold-affairs, if I reſtore any vigour or

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ſpark of life, to that languiſhing part of Natural Philoſophy, which envious Men have buried in the Sepulchre of Calumny, under the odious title of abuſive Tranſmutation and falſifying of Metals; though ignorance onely ſtop their eyes from diſcerning this true myſtery, which they load with opprobrious contumelies, and injurious words; grounding their malice onely on the malicious lies of impudent dullards, who run about Cities, ſell ſmoak, and obnubilate their falſe Sophiſtications under the coat of this fair Virgin; deceiving the eyes of the too credulous Commonalty with their pigments, and by their Syrenical and fraudulent Speeches, precipitating curious Inquirers into *Scylla* or *Charybdis*.

Chap. 4.

Of the Spirits *aſcent into Heaven, and deſcent into the Earth.*

THe Almighty Creator of all things, foreſeeing from the beginning, that infection and corruption growing with things compounded of Body and Spirit, would move continual and inteſtine wars, he oppoſed a remedy to this diſſention; whereby the one may be conſerved, and the other not deſtroyed: and ſeeing the Spirit and Subſtance were included in a Body, and the Body immerged in corruption, it was impoſſible that corruption ſhould act upon and prevail over the Body, and yet the Spirit placed in both ſhould be kept free, and incur no danger; but rather, that with the Body it ſhould yield to deaths Tyranny, which alwayes intends Natures deſtruction, and the proſtitution of all in-

individuals: which thing needs no proof, but appears ſufficiently manifeſt, from the natural, and ſometimes the immature end of Animals, Vegetables and Minerals, which we ſee every day by their corruption, when the Body being dead, the Spirit muſt undergo the ſame fortune; that is, the vertue that enlivened it, is annihilated: but becauſe the prime Opificer would be admirable in all his works, of his meer goodneſs and love to Mankinde, who from the beginning he predeſtinated to be the Inſtrument of his Glory, and to whom he ſubjected whatever was admirable in the Creation; for his Commodity, I ſay, he gave certain expedient Remedies, whereby he might not onely purifie and perfect the things created, but alſo, preſerve and arm himſelf againſt the aſſaults of mortal corruption.

Knowing then, that the two parts of Man were one created in another, to wit, the Spirit in the Body, and that the Body would be continually infected by corruption, and by ſenſuality, drawn and allured to intemperance, which infers the true corruption, and weakning

of all the members; he foreſaw, that the Spirit inhabiting like a Gueſt in the Body, could not be exempted from its contagious depravation: and we ordinarily ſee, That Men given to exceſs of intemperance and ſenſuality, accuſtom themſelves to ill manners, and take liberty in all corruption, both of Minde and Spirit; neither regarding Love nor Fear to God, Honor or Reſpect to the World, nor Piety to themſelves, nor Charity towards their Neighbours. So that it is impoſſible, if they be thus bound to inquinations in death, but their Spirits muſt undergo puniſhment, as they have participated of pleaſure.

Seeing moreover, all mankinde by the fall of our firſt Parent, obnoxious to death, and thence every Man inevitably to incur total deſtruction and perdition; he mitigated, or rather redintegrated this Miſery by an admirable Remedy, far exceeding our capacity: for knowing Man by his Spirit and his Body to participate of Heaven and of Earth, the Remedy alſo he made to partake of Heaven and Earth, which is competible ſolely to our onely Lord, Saviour, and Redeemer,

deemer, Jeſus Chriſt, who deſcended from Heaven into the Earth; and by a myſtery incomprehenſible by us and common ſenſe, was miraculouſly made Man without the abdication of his Godhead; becauſe our health could not come from Earth alone, corruption reigning there: but it was neceſſary, that the Water ſhould come from above, where the Fountain of purity is; he therefore came down, that he might dwell in us, and with us, and conclude us within the terms of juſtice and temperance; regenerating us to newneſs of life, by the mutation of our Spirit and Body, and mortifying in us our corruptions and ſins, and reſtoring us to the ſtudy of purity of vertue; which could not have been effected ſave by him alone, the extream of both Natures; for he is God-Man, that he might conjoyn ſuperiour with inferiour things, which were diſ-joyned by the incomparable diſtance of life and death, purity and corruption.

The Earth doubtleſly received this ineſtimable treaſure far exceeding its merit, by a medium that cannot be com-

prehended, from which he again aſcended into Heaven, by the Water of purification, and Fire of the Spirit, without accidents and corporal paſſions, though he depoſed not his Body, but retained it incorruptible and glorious, having acquired immortality by death; who ſhall again deſcend from his Fathers right-Hand, into the Earth, after the Univerſal conflagration, to renew the World, and make a Separation betwixt the good deſtined to life, and the evil condemned to death.

See now how well the Omnipotent Father, the Father of all compaſſions, conſulted for Mans good; to whoſe Body, joyned with his Soul, he gave an equal Preſerver, whom he ſent from Heaven, that he might be born on Earth; and whom, by the light of Nature, we ought to ſeek.

Seeing Man was therefore endued with Reaſon and Judgement, that he might acknowledge and comprehend his great gifts: but Man, created heavenly, for the indagation of this benefit, as too forgetful of his birth, lays out that noble and divine Light within him, in

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ſearching out frivolous and tranſitory vanities, and not in the purſuit of ſolid wiſdom and verity.

Briefly, he had rather follow the inclination of his Terreſtrial Geniture, then Divine and Celeſtial Wiſdom, which he neglects as a thing indifferent, and caſually ſent to him from above. Wherefore the Root of Mankinde is as it were extinguiſhed before it grow out, (except ſome few who have had better Stars, and more favourable Aſpects in their Nativity) they deſiring the poſſeſſion of tranſitory goods, more then the attainment of Divine and precious Gifts, which our fecund Mother Nature hath publickly and in all places fixed, for the conſervation of life, hurt, rather then helped, by their abundance immerged in mortal corruption: And it is apparent, That thoſe that are of a higher Spirit, though they look upon the fulgour and ſplendor of thoſe Mundane Riches, as no way deſpicable; yet they will not reſt in this ſurface, but ſeek to Divine Vertue, occluded in the Centre, which hath indeed been cauſe of great errors both in Medicine and Philoſophy,

to such as destitute of true light, groape at, and in the dark pass by both.

Recalling then my mind to the clear light, by whose guidance we may attain that salutary and best remedy, which God ordained particularly for the conservation of mankinde, and for the obtaining of Celestial benediction; I shall endeavor with all humility and requisite sincerity, not as a Divine, but as a Disciple of Wisdoms followers, to adumbrate my conceptions in a rude style; which the lovers of verity may accept gratefully, if they finde them rational and pleasing.

I say then, that all understanding communicated to any man from man alone, is uncertain and confused, because man is ordinarily loaden with ignorance and slow resolutions; but that which he receives from the universal Light, is clear and immoveable. For to know absolutely, is to understand a thing by its first causes: and there is no certitude in second causes, till we come to their original: wherefore we cannot know the Nature of a Species, unless we foreknow its Genus; neither can

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we know the Nature of Microcoſmes (which are almoſt infinite) unleſs we firſt find out the Nature of the Macrocoſme, that gives them being. Man likewiſe cannot be known, without the precedent cognition of the world, whoſe effigies he is; nor yet the great world, unleſs we know whence and how it was made: For how ſhall one know a man, whoſe principle is nothing but a ſmall deformed mucilage? or how ſhall a man know him that is born, unleſs he know thoſe that begot him? and here I mean not the ſecond, but the firſt Parents, to wit, heaven and earth: and unleſs a man underſtand the firſt creation of theſe, how ſhall he know them? as an Embryo in a womb, which is nothing but the congregation of a certain humour, which is afterwards formed to the example of its parents, and ſo in progreſs, till it become perfect: ſo the Heaven, Earth, and all that is therein, that is, all this great world, is like an Embryo in the Chaos, whence none can have any light, unleſs he conſider the firſt rudiments and progreſs of its diſtinction and formation.

Let us therefore first go to the Fountain and Spring, that we may thence trace the rivulets that flow from it, and know them, and by examples of forms judge of things formed.

I say therefore, that the prime and absolute creator (who is as a point whence all proceed, and an inexhaustible fountain whence infinite rivulets issue, hath a Nature proper and particular to himself, which is to conserve as well as produce the whole world: for it is the property of a good Author, to produce things; and when he hath procreated them, to conserve and defend them.

This first Effect, which is Creation, is a secret that we are ignorant of; we understand it not, but by the affinity or likeness it hath to generations.

But the second is open and manifest to such, at least, as are illuminated, elect, and born of the Spirit; but not to such as are sons of the flesh, lest precious pearls should be trod upon, and cast to swine.

Jesus Christ our Lord hath perfected the former and more excellent, and taught us, commanding us to imitate him in

in all good works, whereof he hath ſet us an enſample: For Nature walks always in the ſame tract, and never forſakes her ways. As therefore the univerſal Parent or Conſerver, conſulted by his providence the common conſervation of all things, from the beginning of the world: So Nature from the beginning had her intentions, and was always occupyed in continual action about productions: For as it was neceſſary that the ſafety of the Spiritual part of man ſhould deſcend from above, ſo is it likewiſe as neceſſary, that the ſafety of the Body ſhould come from the ſame Fountain, becauſe from below, where the ſeat and habitation of corruption is, neither life nor ſafety can proceed. For what end do the Heavens, the perpetual Fountain of Reſtauration and Perfection, by the influence of their vertues flow upon the Body of the Earth, which the benevolent Stars, with their benign Aſpects, ſympathizing with the afflicted ſociety of mankinde, do daily graciouſly proſecute and affect, but to generate in her a durable and enlivening Spirit, which in the Womb of this fecund

cund mother assumes a Body, and manifests and dilates its faculties through all the parts of the world, distributing them to each creature according to its exigency: and hereupon do the particular powers depend, which we must know, by their effects in Herbs, Beasts, Stones, and other things which have drawn their proprieties from this general Spirit, and do miraculously conserve us and other creatures. And as it pleased God to enrich man with the perfection of his own Son, according to the extension of the humane Nature, and yet he would not have any one contaminated with sins and iniquities, to seek remedies and health from man, but from himself the true Fountain, whence all perfection flows: so also Nature, the perfect observer of the Divine will, and imitator of his works, hath not setled the perfect vertue of curation and restauration, in Herbs and particular Creatures, but would have us seek it precisely in the Centre, whence this is communicated to Creatures, to wit, in the Earth, where this enlivening Spirit is generated: for if simples are indued with

with the vertue of curing, reſtoring, nouriſhing, and conſerving how much more hath the abundant diſpenſor of it, whence all theſe receive it? but that the Earth is the treaſury and diſpenſor of theſe vertues, daily experience gives us ſuffient reaſons; for ſhe muſt needs poſſeſs them, elſe ſhe could not give them.

It is therefore admirable, that ſo many egregious men ſhould ſpend their time in drawing their waters from ſimple rivulets, far removed from their pure Fountain, and running through a muddy current, and not go to the Fountains head.

I do not in the mean time contemn ſpecial Medicaments, but I would that Generals were more ſought after, and particulars not neglected: for though a General Medicament might ſalve every Sore, yet particulars merit commendation; eſpecially in external ſuperficiary Diſeaſes, when the Centre of ſanity is not afflicted.

That therefore I may return to my Scope, I ſay again, the Earth is the Matrix, wherein the Heavens beget that Spirit, that Nouriſher, Reſtorer, and Con-

Conſerver of Bodies, which alone gives ſolidity and perfect cure: and how this ſo potent and efficacious a Spirit ſhould be found and taken, all wiſe men ſhould direct their cogitations to ſo uſeful an inquiſition, that they might obſerve the exemplary Steps, which Nature paces in perfecting her intentions; and hold this for a rule, though God infinitely exceeding Nature, is not bound to natural reaſon, no more then a Monarch to the Laws himſelf preſcribes, which yet his ſubjects obſerve without inquiring why he preſcribed them: And who hath more faithfully and ſucceſsfully followed this example, then *Hermes Triſmegiſtus?* who after the deluge, was firſt (as ſome ſay) that opened to men the myſteries of the perfect knowledge of God, and exactly explicated Natures ſecrets: for beſides that Angel-like in his *Pœmandrum*, he explains Divinity, where he manifeſts the Doctrine of the Creation of the great and ſmall world, its beginning, progreſs, and duration; he alſo continues his holy Philoſophy with the ſame hand in his *Aſclepium*, declaring with a ſpirit and voice prophetical,

tical, that the regeneration of man ſhould be wrought by the Mediation of the Son of God, indued with humane fleſh: he alſo induſtriouſly touches the ſame Scope in his *Tabula Smaragdina*, where he ſaith, that as all things in the world were made out of one ſubject, by mediation of one God, ſo his Magiſtery, which is the chief and general Medicine, may be perfected and compleated by adaptation onely; which adaptation is nothing elſe but a Glaſs, where we may ſee Divine Meditation ænigmatically repreſented, to ſhew that Nature neceſſarily follows the ſteps of her Maſter.

He alſo atteſts in other Books, That the Author of Regeneration ſhould deſcend from Heaven, and become Man, and live among Men for their edification. He ſays alſo in his *Tabula*, (which he left as the laſt Teſtament and Teſtimony of the excellency of his thoughts) That this general Spirit, the Conſerver of Bodies, ſhall deſcend from Heaven, to wit, from the Sun and Moon (which in his *Pœmandrum*, he calls, The principal Rulers in this Mundane Monarchy)

chy) to assume a Body in the Earth, which he calls the Spirits Nurse, by the Mediation of the Air, in whose Belly he shall be carried, because the Celestial Influences cannot be communicated to the Earth, unless the Air, which is like an Intercessor, carry them to it: and as the Divine Restorer and Protector of our Souls, in the assumption of humane Flesh, deposed nothing of his Divinity; so (saith he) the Universal Spirit shall retain and keep all its Vertue entire, when it is turned into Earth, that is, when it assumes a Terrestrial Body.

God also willed his own Son, and our Redeemer, in his assumed Humanity, be as it were regenerated by and with the Water of Baptism, and Fire of the Holy Spirit: not that he needed any such purgation, but because he was to converse with Men contaminated with corruption, that he might in all things yield himself an example of Renovation and Purification; giving Men a visible and ample Testimony, That, according to the Flesh, he was of the same Nature with them: not contaminated or corrupted, but obnoxious to passion, and equally

equally mortal as they.

In like manner, our fecund Mother Nature, willed her first-born, though pure in his Centre, That he ſhould be regenerated by Water and Fire, that is, by Separation of the Terreſtrial from the fiery part, the ſpiſſe from the ſubtile, and the impure from the pure: which *Hermes* alſo aimed at, when he ſaid, That the Earth ſhould be ſeparated from Fire: for what God hath conjoyned, Man ſhould not ſeparate; but onely the impure and groſs from the ſubtile and pure by Fire.

And beſides this Senſe, which firſt offers it ſelf to our Intellects, there is yet another more occult meaning: for ſeeing by the Separation of Earth from Fire, he means, that that's groſs, from that that's ſubtile; he ſeems to hint, that we ſhould ſeparate the natural qualities of theſe two Elements, by detracting the moiſt frigidity mixt with heavy Terreſtrial things, without which that cold cannot ſubſiſt, and by putting on hot ſiccity, which is of the Nature of Fire, and conſequently light and ſpiritual.

For

For which cauſe, he adds, That it muſt aſcend from Earth to Heaven, that is, from imperfection to perfection: for *Paracelſus* calls Fire the Firmament: and as nothing can attain perfection, unleſs it firſt depoſe its imperfect, groſs, and mortal bark, wherein this cold quality abounds, the cauſe of all mortification, as heat is of life; ſo alſo, prudent Nature obſerves this Rule, That each ſubject ſhould ſuſtain and paſs the obſure blackneſs of death, and expect the cleer and candid renovation of life and immortality; that is, impaſſible eſſence, whereon neither Fire nor corruption hath any power. And aſſuredly, the acquiſition of this life by death is naturally exerciſed by all Creatures continually; for all Sperm or Seed of Animals is mortified in ſome Matrix, and of Vegetables in the Earth, before any ſpecification can be made. But if this rule takes place in the members, by how much may we more exactly obſerve, and directly imitate it in the head? and if the life acquired by mortification, be of any duration, how much more ſhall that be perpetual, which is principal? Jeſus

Jeſus Chriſt taught theſe things by ſimilitude of a Grain; which he ſays cannot fructifie, unleſs it firſt die; ſignifying the myſtery of his Reſurrection, which his Death ſhould precede: for he willed Death, that he might riſe to a glorious and perpetual Life: therein not onely giving example to men, but expreſſing the whole Idea of Nature.

That divine and learned Ermite, *Morienus Romanus*, who is often quoted by modern and natural Philoſophers, avers the ſame of the fixed Grain, whereto Nature hath given power to perfect Metals: for he ſaith, Unleſs it putrefie and grow black, it cannot be perfected and compleated, but returns to nought.

I have taken liberty to ſay thus much, that I may teach the younger ſort, how the Creator ſhould be acknowledged by ſimple Creatures: and becauſe the vulgarity of Men begs this knowledge from remoter things; acting as they do, who ſeek the perfection of Sciences, from the Scholars of the loweſt Form, whereas they ſhould require it from the beſt Directors and Doctors; I

would excite them by theſe natural conceptions, that they would convert the principal endowments of their Souls, to the ſearch of the general principle; and that in more exquiſite things, ſuch as impart life and preſervation to all mortal Creatures.

Mortification then, neceſſarily precedes all entrance into life, and principally in this Spirit the firſt-born of Nature, when it aſſumed a Body; for elſe, no Man could ſeparate it from Body, which hinders its Regeneration to Life, and Pacification of its Eſſence: not, as though by combuſtion and deſtruction it loſt its Body in Death, nor yet by Putrefaction; but ſo, that in Germination, the Putrefaction of Seeds annihilates not that which is corporified in them: for which cauſe, in the Exaltion of *Mercury*, or the Univerſal Spirit, after the firſt degree, which is made by Separation, all that's corporeal and ſpiritual becomes volatile, becauſe the ſublimatory vertue therein, overcomes the fixing faculty; but the fixed part afterwards retains the volatile with it, being helped by the action of heat;

which

which augmenting the power of the two nobler Elements, deſtroyes the power of the two weaker: which *Hermes* hints at in a certain Treatiſe, by a plumous Bird detained with a Bird without Feathers: And *Nicholaus Flumellus*, by two Dragons, one with and another without Wings.

But that I may not longer fold my ſelf in theſe Dædalean Labyrinths, ſee we not all Vegetables encreaſe, and elevate themſelves upwards by vertue of this volatile Spirit? which, as I ſaid before, would carry them higher towards the place whence it came, whereto it hath an appetite, but that it is detained by its proper Earth and corporal Maſs, wherein ſome fixed matter reſides.

But leſt ſome, not ſufficiently accuſtomed to Philoſophical terms, ſhould think we contradict our ſelves, I will here explicate my ſelf: I ſay then, That I mean not by this volatile Spirit, that which I before called volatile and ſeparable Sulphur; for that is rather the Author of Corruption then Growth: but that moſt ſimple part of the primæve vapour, which never loſes its ſubtily,

whoſe Nature is to be elevated, and tend to perfection; for to ſublimate, is properly and Philoſophically, no more then to perfect and exalt matters from imperfection to perfection. As therefore this *Mercury* hath an elevable; ſo hath it a ſtable ſubſtance: the firſt is naturally innate in it; the ſecond is in its centre or power, yet it cannot compaſs its effect without the help of Art. And that I may ſhew more plainly, in what ways Nature proceeds in her operations, I think it convenient to add a little about the cauſes and manner of Fixation.

Repeating therefore that indubitable Axiome I alledged in the beginning of this Book, as perpetually obſerved in the Worlds Conſtitution, to wit, That all that hath life, hath alſo ſome duration; and that nothing is produced under the cope of Heaven, which hath not ſome kinde of life in it: I ſay, that this Duration muſt be wrought by Conſervation to Perpetuity: for Perpetuation is the ſcope of Nature; ſeeing it is the endeavour of every good Opificer, to preſerve the work of his hands, till it be

be corrupted by the injury of time, or the light of its life extinguiſhed by the cold aſhes of death, to whoſe feet all things neceſſarily proſtrate themſelves, by this inevitable law, That whatſoever hath beginning, muſt alſo have an end. For if all things ſhould remain in their firſt extream, that is, in their beginning, without progreſs to their ſecond extream, that is, their death, all things had yet been left in their Chaos; or rather, nothing would have conſiſted in its being; and the principles of all ſubjects were uſeleſs, and deſtructive to themſelves.

Nature therefore, to eſchew theſe inconveniences, obſerves the ſaid order and progreſs of things, exiſting in continual action and motion, that is, conſervation, and perpetuation.

And now, that which extends life, or conſerves it, cannot ſubſiſt againſt the force of deſtruction, without ſome fixation and conſtancy; and this conſervative eſſence, is in ſome more fixed then in others; whence they are alſo of a longer and more durable life, and more difficultly deſtroyed and mortified; as a

Hart and Crow, amongſt animals; an Oak, amongſt Plants; and Gold, amongſt Minerals: and this happens by the more equal and digeſted commixtion of Elements: ſo that death, whoſe property it is to divide and disjoyn, cannot ſo eaſily enter theſe compounds, as being firmly united and well digeſted; and by how much Bodies are more firm thus, by ſo much they are leſs ſubject to the accidents of mortal corruption.

But Nature being not able of her ſelf to attain this perfection of union and digeſtion, cannot totally and finally ſave and preſerve Bodies from deſtruction; but the induſtry of Art (though Art of it ſelf be nothing without Nature) imitating her in theſe things, exceeds her in the proper courſe of her own ways: for obſerving that conſervation and prolongation of life, is attainable by ſomething tending to fixation, which muſt be effected by union and digeſtion (for nothing can be fixed but what is Homogeneous, and of one Nature) the Artiſt labours, that he may find out the thing that is fixable, and deduce it to perfect fixation; which he doth by the

ſame

ſame Ways, order and operation that Nature uſes, to wit, by ſeparating extraneous, and uniting Homogeneous parts, which he abſolves by long and ingenious digeſtion of the things united.

But becauſe it is impoſſible for him to ſeparate or extract this from individual and ſpecifical Bodies, becauſe of their firmer union and more compact digeſtion, he is glad to ſeek it in the bowels of the Earth, whence all things proceed: for to extract it entire and abſolutely vertuous from another place, were a work of no profit, and impoſſible; and to think how it may be made perfect, is a labour both long and dubious: whence the Poet ſaid well,

Hic ſive nullibi illud eſt quod quærimus.

Here or nowhere is that we ſeek.

And they are doubtleſly deceived, who following crooked and by-paths, ſtick in the common ſignification and rind of Philoſophical words, and ſtudy not to find out the lively marrow of

their intentions: They ſhould therefore ſacrifice firſt to the infernal Queen; for there is the Fountain and Spring of all things.

Wiſe men begin their works from the root, and not from the branches; chuſing, as Doctor *Bacon* ſaith, to congeal the thing that Nature begun her firſt operations about, by a proportionate mixtion, and union of pure living *Mercury*, with a like quantity of Sulphur, into one Maſs: Oh holy words! wherein this good Anglian, or rather Angel, clearly depinged that one and true matter, whereof all Philoſophers have writ Volumes under divers figures and Enigmatical Fables; not becauſe they would malitiouſly hide it, but keep the priviledge of this knowledge for learned and pious Men, who by continual ſtudy and laborious experience finde and adorn it.

But leſt I ſhould move ſome maſters to ſuſpect that I alledge this place ignorantly, and underſtand it improperly; I would have them know, that by that matter which *Bacon* ſo ingeniouſly repreſents, I mean the univerſal Spirit where-

whereof I treat; and likewiſe, that I put a difference between the Father and the Son; or the Genitor, and him that's Generated; or the Producer, and him that is Produced: neither need I bluſh to ſay, that I know the one as well as the other: For the Philoſopher here would have ſuch enquire after the confection of the Philoſophers Stone, to ſeek the principle of Minerals; and he paints out the firſt matter of Metals, prepared, compounded, and ſpecified by Nature.

But I treat of firſt matter not yet ſpecified, which may be properly called the firſt matter of this firſt matter of Metals, or the moſt general Genus, ſo much celebrated by *Raymundus Lullius*; but I uſed this ſentence for example and authorities ſake, yet ſo as no abſurdity lurks therein: for the univerſal Spirit is the common Parent of Mercury and Sulphur, contained and proportionated by Nature, in this one Philoſophical ſubject.

But I would have the curious Artiſt conſider two things: firſt, that by ſubtile imagination he chuſe an enlivening Nature

Nature, apt for the conſervation of all Bodies; the other, that he chuſe a thing which of it ſelf can enliven, and regenerates. Yet I would not have him to two different & ſeparated Matters, chuſe the one Agent, and the other Patient; but onely one, that may at once be of vertue to enliven, and to be enlivened.

As to active Vivification, I have ſaid enough; but as to the Paſſive, I ſay, That every Principle hath its Original from it ſelf: For if it ſhould have it elſewhere, it were no Principle; and while it gives being to others, it muſt neceſſarily, whilſt it generates them, draw from it ſelf reſtauration, and perpetual plenitude: wherefore it is in continual action and motion towards vivification, whereby its deſtruction is hindred; for it will never forſake it ſelf: and it hath motion in and from it ſelf; which *Macrobius* alſo diſputed in his Comment upon *Scipio's* dream, diſcourſing on the ſoul of man; though I think his diſcourſe may be better apted to the Soul or Spirit of the world, which is my ſubject.

I will therefore borrow this from his Arguments: Whatſoever is moved of it

ſelf

ſelf, is the beginning of motion, and lives continually; and that that lives continually cannot be enlivened but from it ſelf; it is therefore vivificable: but the Spirit of the world is ſuch, becauſe it hath its ſeat in the Earth, to convert it ſelf into Earth, wherein, as *Hermes* rightly, all it vertues, actions and qualities remain entire: it followes alſo, ſeeing it is vital, that it reaſſumes life, reſtoring it ſelf by its own proper power: we find the ſame alſo in this univerſal Mercury, which is always nouriſhed, and reſtored in its Myne; ſo that if by any means it be extracted, it always grows to the ſame form whereof it was before; and whereſoever it is caſt, there will be plenty of it always after.

Not as if it were generated of the Earth, but in the Earth, through whoſe parts it creeps, extending it ſelf continually by multiplication and vegetation; which the Ancients denote by the Serpent, which *Moſes* ſays creeps on the Earth, & feeds it ſelf on the duſt thereof: and this cauſed the *Cabaliſts* to call him the prince of Sepulchres, becauſe he devours and conſumes the Bodies there inter-

interred; not that dead Bodies, or the earth, are his aliments, but only the ſeats where he is fed and nouriſhed. This is the place where he is moved, turned, and twines without ceaſing; whereof *Medea* admoniſhes *Jaſon*, where ſhe ſays (in *Epiſt. Heroid. Ovidij*)

Pervigil ecce draco ſquamis crepitantibus horreus,
Sibilat & torto pectore verrit humum.

Lo here the Dragon with his horrid Scales,
Doth watch, and hiſs, and plow the very dales.

Which *Rythmes* a French Author thus expreſſes.

Voy le dragon veillant, de fureur forcene
Qui d'eſcaile crugaten a le corps enlourne,
Dont le goſier ſifflant fumee & feu deſerre
Et qui par replis lors va baliant la terre
De ſa large poitrine en la poudre imprimant
Les ſineux ſiallons qu'il trace inceſſament.

Behold the ſcaly ſwelling Dragon lurking,
Who always liſtens with a watchful ear (here
Who knits his brows, and never ſhuts his eyes
But him that ſees his cruſt tongues, teeth a-
frights
With

With horror; whoſe wide throat emits ſuch (flames,
As do infect the Air with blackeſt fumes:
Behold his many twinings, which he deep
Impreſſes in the earth, whilſt he doth creep,
And plough the ground with his broad breſt, (whilſt he
Returns in the ſame tract continually.

I adduce theſe two Conſiderations, not onely to ſhew how *Mercury* muſt be ſought, but alſo to confirme, that that which is fixable in it, is nothing elſe but the enlivening eſſence, which fixed in due manner, perpetuates and keeps life in all things it enters; by its purity expelling Excrements, and by its perfection, perfecting imperfect things. The end of Fixation, both natural and artificial, is Perpetuation and Conſervation, which are effected by the Mediation of that Tincture which *Mercury* acquires by this Fixation: for that Tincture is Life, and Life is nothing elſe but that which opens and colours the Body with ſuch a Tincture, as ſhews it to be vital, and periſhes with its death.

Nature therefore colours Blood, where-

wherein life consists, with a red Tincture: and when the Blood is clearer, and more lively red, the Body is more sound, fair and vigorous: as on the contrary, when the Blood is dense, black, adust with choler, or changed into a false colour, the Body is pained and sick within, and by discoloration gives Testimony thereof without.

We may observe the same in Vegetables, whose lively vigour consists in greenness; which being changed, we say it is turning or declining towards death. The perfection also, or imperfection of Metals, is discernable by their colours. Gold is indued with a magnetical vertue, which by the splendent fulgor of its tincture, draws man's earth after it: in which Nature spends all her forces, but leaves the victory to Arts industry, which by graduation to the haight, which it adds to its natural splendor, makes it far more fulgent; insomuch that it's called the Terrestrial Sun.

An Artist then may exalt the golden colour to the height of obscure redness; by which augmentation, imperfect

Metals

Metals in a certain degree, may, by projection of this artificial Tincture, be brought to the height of perfection; ſo that we ſee this golden colour introduced by Nature into this Metal, is onely the way to that redneſs, wherein the completion of perfect Vertue lies: for which cauſe, this Metal, though far excelling others, can communicate no perfection nor conſervation to humane Bodies, as a thouſand Jugglers and Sluggards in Phyſicks, promiſe by their Sophiſtical Fuſions, and Phantaſtical Confections.

But if more curious Artiſts work upon this ſubject, they may make it acquire ſuch a degree of inſeparable redneſs, that by the exceſs of its heat, it ſhall work miracles, and yet it ſhall conſume nothing but ſuperfluities, and ſhall conſerve and multiply the ſubſtance of Bodies; though Philoſophers ſay, That its heat as much exceeds our common fires, as common fires do innate heat in Animals.

Paracelſus in his Treatiſe of Tinctures, extols that highly which is extracted out of Gold by Spirit of Wine,

Wine, and attributes many ſingular Vertues to it, as alſo to that that's made of Antimony and Coral; before which, he yet ſeems to prefer the Tincture of *Mercury*, which he ſays may, by perfect Fixation, be brought wholly to a Tincture, ſo that it will penetrate Bodies, becauſe of its moſt ſubtile purity: where I think, he means not that vulgar, but Philoſophical *Mercury*, wherein Art, perfecting Nature, hath wrought theſe two effects, to wit, perfect Tincture, and compleat Fixation.

Tincture then in proper locution, is the pure ſubſtance of things; and Body is nothing but an Excrement: which is alſo manifeſt, in that Bodies, after the Separation of their Tincture, are uſeleſs, without vertue, and corruptible; no otherwiſe then a carcaſe without life, colour or motion.

Tincture may then be called the ſcope of Fixation, it attaining by its permanency in fire, a conſervative faculty in thoſe Bodies to which it is applied. But the manner of attaining this degree of Fixation, in which the Completion of the whole work conſiſts

ſiſts, is no other, then that fugitive and light things be prudently kept in the Fire, that they may be brought into aſſuefaction with it, that they may endure moſt violent heat. And for this cauſe, good Authors commend Patience to their Diſciples, as proceeding from God; but Precipitancy, as from the Devil.

Take this for an infallible Rule, That unleſs Calcination go before, nothing can be fixed; and that this ſhould be done, by conjoyning the fixable Spirit with ſomething of a convenient Nature, that may retain it in the Fire of Calcination, that by this means it may accuſtome it to ſuſtain heat by little, till it can endure the ultimate augmentation of Fire, which infers Fixation. And the Reaſon why we muſt proceed with ſuch diſcretion, is, becauſe, if we ſhould too readily precipitate this operation, the ſpecial Spirituality, which is the Mother of this Tincture, would flie away, and leave the Body without any impreſſion of the tingent Vertue; ſo that a new Spirit muſt of neceſſity be given to this dead Head, before the deſired co-

lour can be introduced, which is one of the Secrets of this Chymical Art: for it is the Spirit, and no other thing, that colours by mediation of Fire; and this Tincture compleated and exalted in our *Mercury*, ſhould be elevated to the height of perfection; that, as *Hermes* ſpeaks, it may aſcend into Heaven; and when it hath ſuſtained all mortal torments, receive a new life; that is, after it hath paſſed the darkſome ſtraits of Putrefaction, it may be elevated to a Reſurrection, by the Ablation of all mortiferous and corruptive Accidents. And thus it will attain the height of perfection, which is effected by Separation of Earth from Fire, the ſubtile from the ſpiſs; and by Fixation of its purged part by gradual heat.

But that I may ſpeak without ambages and doubts, This aſcent into Heaven (which is the Sublimation and Exaltation of its parts to perfection) cannot be effected, unleſs Separation and Purification go before, and give place to Fixation, as to the ſcope and ultimate end of Art.

And here note, That this is done for

two

two ends: one is, That the Tincture may be perpetuated; the other, That the volatile and combuſtile Sulphur of the *Mercury*, may be ſeparated and extracted; which cannot be effected, but by the long and continual action of Fire: and this Fire muſt be regular, leſt violent precipitation in the beginning, make the pure Spirit of *Mercury*, not yet fixed, to aſcend: which *Comes Trevi-ſanus* hints at, ſaying, That Writers differ about the ſtructure of the Fire, though they all aim at one and the ſame ſcope, to wit, That it ſhould be ſo made, that the fugitive Spirit ſhould flie away, before the perſequent ſuffered any thing from the Fire; that is, that the ſpiritual part ſhould not leave the corporal, through the ardour of the Fire, which ſhould fix it by the action of common Fire, diſcreetly applied in its ſeveral degrees; wherein the whole of this Art conſiſts.

But ſome may ſay, If Fixation in the Fire communicate Permanency to this penetrating ſubtilty, how ſhall it afterwards be ſublimated?

Let ſuch take waxen Wings, and they

ſhall ſee, that they will have a minde to flie from this Priſon, the Earth: But they muſt minde, leſt aſcending too high, the Sun melt their Wings, and burn their Feathers, and ſo precipitate them into the Sea. But let them imitate wiſe *Dædalus*, who held the mean betwixt two extreams, becauſe, if he had flown too low, the Water would have loaden his Wings; if too high, the Sun would have melted his Wax. It was the impatience and blinde deſire *Icarus* had of overcoming *Dædalus*, that wrought his ruine.

And whence came *Phaëton*'s pernicious ruine, when he would govern the Sun, but that he thought himſelf more apt for this work, then his Father? who admoniſhed him thus:

Hac ſit iter manefeſta votæ veſtigia cernes
Ut ferant æquos, & Cælum & Terra calores
Nec præme, nec ſummum molire per æthera curſum
Altius egreſſus Cæleſtia ſigna cremabis,
Inferius Terras, medio tutiſſimus ibis.

Run where thou ſeeſt the marks that I have (made
With theſe ſame wheels; and that thou maiſt (evade
The danger of burning Heaven, Sea, or (Earth,
Flie not too high, nor yet ſtoope down be- (neath
This tract; for if too high you ſoar, you'll (fire
The Heavens; if too low, the Earth you'll (move with ire;
Keep then the mean, as ſafeſt, in your gyre.

But the recitation of theſe Ovidian Verſes, are not enough, though they be moſt true, according to the Opinion of the Ancients; I will rather explicate their intention folded up in the Coat of their Fables, ſeeing thoſe onely ſerve to the expert in this Art.

Let the curious then know, That when *Hermes* ſays this thing muſt aſcend into Heaven, and again deſcend to the Earth, and acquire the vertue of both; he means not that the matter ſhould be ſublimated to the top of the Veſſel,

but onely that it is neceſſary, that after perfect fixation, ſome ſpiritual portion be applied to it, whereby it may be diſſolved, and become altogether ſpiritual; leaving its Terreſtrial conſiſtence, and aſſuming an aery Nature, which is the Philoſophers Heaven; and when it hath reached this ſimplicity, be again coagulated and reduced to Earth, by a new coction effected by the ſame degree of heat, till the Body ſo imbrace the Spirit, that they become one incorporated, and by this means acquire a Celeſtial ſubtilty, and a Terreſtrial fixation.

And that we may always note Natures ways; if this *Icarus* cannot totally elevate himſelf, he muſt reſartiate his wings, by putting to new wax, new feathers; that is, by reiterated diſſolutions, which the Maſters of this Art ſo oft repeat, that they ſeem importunate to all ſuch as underſtand not the conſequence of this repetition; which yet is onely, that things might be better united, being mixed by their leaſt particles; which none can effect without the purification both of the Body and Spirit,

keep-

keeping the Spirit volatile from all Terreſtrial impurities, and the Body from all internal Dregs, during this fixation: Theſe things then aſcend into heaven by Diſſolutions, and deſcend to the Earth by congelations.

This Body then glorified, will aſcend into Heaven upon the wings of its Spirit, and in the ſame perfection again deſcend to the Earth, to ſeparate good from evil, and preſerve the one but deſtroy the other: that is, what Bodies ſoever it enters, it ejects their impurities, and conſerves their purer ſubſtance; for reiterated ſolutions and fixations, gave it power to enter Bodies. This *Hermaphroditical yong man, and his delicate Salmacis*, muſt be waſhed in a Fountain, that they may embrace each other; and *Salmacis* burning in love, ſay, When ſhall the time come, that this fair Yong man ſhall never be ſeparated from me, nor I from him, and that our mutual loves may perpetuate their conjunction in felicity, that ſo theſe two Bodies may have one heart and one face? and then we muſt take care, that the *Iſland Delos* remain immoveable, and

that *Apollo* and *Diana*, whom *Latona* there brought forth, may be both ſtayed in that place. This fable denotes nothing, but that the diſſolved matter, wherein the Philoſophers ſun and moon is contained, ſhould again be congealed and fixed.

I would not have my Reader imagine, that he ſhall in this Book finde the rich Mines of *Peru*, to ſatiate his avarice, and make him rich withal; though I have ſufficiently demonſtrated in ſeveral places, to men that have their eyes in their heads, that the way to theſe riches is not unknown to me. Yet I will not eaſily be perſwaded to undertake ſo long a journey, for certain reaſons, not unlike thoſe that held *Treviſanus* two years from this enterpriſe, after he had got the perfect knowledge of this Magiſtery. Onely I have in my minde determined to ratifie that moſt precious confection, or rather ineſtimable treaſure, which benign Nature gives for the ſuſtentation and prolongation of mans life, who from God received priviledge to be mans Protector; which I undertake, out of an honourable deſire,

that

that I may by my induſtry advance the publike good, when the favorable Star of experience hath led me to my ſecure Port, which I would willingly impart to curious Men: For I have ſo ſucceſsfully elaborated this Univerſal Spirit, that with a ſmall quantity, I have reſtored above a hundred men, conſumed with different Diſeaſes, to ſanity: and doubtleſs many excellent wits would have penetrated deeper into this obſcure and devious Wood, but that ſeeing it filled with horrid Monſters, they have been ſo confounded, as to leave this perillous Path, and forſake their enterpriſe.

As *Poliphilus* hath by a moſt ingenious pencil expreſſed; whoſe generous and undaunted courage, fleighting thoſe common terrors, hath effected ſo much, that both the ſides of this black, dark Word, lay open to light; and by whoſe manuduction you may, notwithſtanding all obſtacles, arrive ſafe and and ſound at the delicious and grateful habitation of Lady *Polia*, ſhut up in the rich Temple of *Veſta*.

This I can aſſert for indubitable, that the

the way he held is open to all; but all have not that *Ariadne's Clew* that he had, to extricate himſelf out of this labyrinth; neither is every one a *Theſeus*, that he can overcome the *Minotaure*.

It is certain that Nature, like a loving Mother, propoſes and offers this precious Treaſure of life to all; and that God our Univerſal Father, keeps open the Gate of this fatall Cavern, for the commodity of all men: for the deſcent to Hell is eaſie; but then again, to aſcend to Heaven, *hic labor, hoc opus eſt*: Stay coach-man, here's a ſtraw.

Firſt then, that ſplendent Branch, Dedicated to the infernal *Juno*, muſt be found out, of which *Virgil* writes.

Accipe que peragenda prius, latet arbore opaca
Aureus & foliis & lento vim ine ramus
Junoni inferne dictus ſacer, hunc tegit omnis
Lucus, & obſcuris claudunt convallibus umbræ,
Sed non ante datur tellures operta ſubire,
Auricomos quam quis decerpſerit arbore fœtus.
Hoc ſibi pulchra ſuum ferri Proſerpina munus
Inſtituit, primo accuſſo non deficit alter
Aureus & ſimili frondeſcit virga metallo.
Ergo alte veſtiga oculis, & rite repertum
Carpe manu; namq; ille volens faciliſq; ſequetur
Si te fata vocant, aliter non viribus ullis
Vincere, nec duro poteris convellere ferro.

Firſt

First ſee what you muſt do: the golden tree
Which to th'infernal Juno we decree,
Lies hid under a grove in a deep vale;
And now you may not paſs within the pale
Of th' Earths deep Cabinet, until you have
Snatch'd from this tree her off-ſpring, which
(to grave
Proſerpina you muſt preſent: the tree
That gave this fruit, will not long fruitleſs
(be:
For loe, another golden off-ſpring follows;
(then
Fix your eyes here, and in your hand retain
What you do finde: if th' fates do favour
(now,
You vanquiſh; but if not, no force will do.

If therefore Nature be ſollicitous in hiding theſe things, leſt they ſhould be indifferently proſtrated to all, *or Hogs get to the honey-pots*; no wonder if Ancient and Modern Philoſophers, have invented ſo many ænigmatical Figures, and hidden Fables, to cover and cloath this Science with; For they know well enough, that ceremonious Nature, would never have hid her ſelf under

der ſo many different Forms and Species, but have appeared naked, but that her Venerable Secrets would thereby incur that contempt, which alway accompanies common things.

For which cauſe I alſo in this Treatiſe uſe the ſame Solennity and Taciturnity, leſt I ſhould undergo the ſame peril that he did, who publiſhed the Myſteries of the Elyſian Goddeſſes, which ſhould have been kept Secret and Chaſte, and not like common Harlots expoſed to publike abuſe: And whether I have ſpoken conveniently to my own purpoſe, or no, ſuch as have made progreſs in this ſearch, may better judge: for experience is the beſt Dame.

In the mean time, I hope none will give a hard interpretation, or paſs a bad ſentence on me, becauſe I have compared Natural and Chymical operations, with Divine and Chriſtian Myſteries, wherewith they have ſome conformity: For by this application, I have no way profaned them, but rather Celebrated their Excellences, and pointed at that great care and teſtimony of

our

our Creatour, in ratifying the ſafety both of Body and Soul together.

Which reaſon moved one Author, ſo that he wrote, that the true Chymiſtry, which *Paracelſus* calls *Spagiry*, follows the Goſpel foot by foot; becauſe by the help of this and fire, Nature exerts her moſt potent faculties; which Ancient Philoſophers, as *Brachmannus*, *Gymnoſophiſters*, and all the Egyptians, inſinuate in their *Theology*.

For all the Magick of Paganiſm, and all the fables of Poets, ſignifie no more then what this Book Treats of; which the moſt Learned and ſubtile *Braceſcus* diligently examined; though envious *Toladanus* writes the contrary, after he was deceived in an experiment in this Art, which he thought he had wreſted from him by his importunity, believing that the ſpume of Iron was the Philoſophers Mercury, becauſe he aſſerted that it was extracted out of a vile Matter, of ſmall price, which was caſt into the ſtreets; not obſerving, that the diſcreet Maſters of this Art, cloath their Matter with ſtrange Veſtments, calling them by all the names of Metals, indiſcrimi-

criminately, and yet without the leaſt fraud: for he that knows this matter, knows alſo, that it contains the ſeven Metals in it.

And I would gladly know, whether they think *Coſmopolita* meant of the vulgar Steel, when he ſayes, That *Neptune* ſhewed him under one Rock, two Mynes, the one of Gold, the other of Steel.

The Man was too plain, to harbour ſuch frivolous conceits: but he named his matter thus, becauſe of the conformity with poliſhed Steel. And *Braceſcus* had played the part of a Fool, and not a Philoſopher, if he had in one moment opened the whole myſtery of his Secret, in the acquiring whereof he had doubtleſsly ſpent two thirds of his life.

But that I may add ſomething to the explication of theſe Mythologies, do we not plainly ſee, That that ancient *Demogorgon*, the Parent of all the gods, or rather of all the Members of the World, which, they ſay, inhabits the Centre of the Earth, covered with a green and ferruginous Coat, nouriſhing

all

all kindes of Animals, is nothing elſe but the univerſal Spirit, which by God's command produced the Heaven out of the Chaos, with the Elements and all things therein, which it always hitherto ſuſtains and enlivens? for it truely took up its Habitation in the middle of the Earth, as we have declared in the beginning of this Book, where it ſits as it were in its Throne; and thence, as from the Heart of ſome great Body, and Seat of Life univerſal, animates and nouriſhes all things: and that green and ferruginous Coat, is nothing but the ſurface of the Earth, which is of a blackiſh and Iron-colour, decked and variegated with divers coloured Herbs and Flowers.

Virgil, perfectly skilled in all theſe myſtical Secrets, called this Spirit or Soul of the World, *Jupiter*; whom his Paſtorer *Damata* invokes, in his third Eclogue, becauſe, as he ſaith, all things are full of him. And *Pan*, that god of the Woods, worſhipped by Shepherds, is taken for the ſame: for beſides that this word *Pan* ſignifies *All*, he is alſo made the God of the Woods, becauſe

cauſe the Greeks, for the Governour thereof, worſhipped the Chaos, which they otherwiſe call *Hyle*, that is, a Wood. *Orpheus* beſpeaks *Pan* thus:

Pan le fort le ſubtile, l'entier, l'univerſil,
Tout air, tout eau, tout terre, & tout feu immortel,
Qui ſieds avec le temps dedans un throne meſme,
Au regne inferieur, au moyen, au ſupreme.
Concevant, engendrant, produiſant, gardant tout,
Principe en tout, de tout, qui de tout viens a bout,
Germe du feu, de l'air, de la terre, de l'onde,
Grand eſprit avivant tous les membres du monde,
Qui vas du tout en tout les natures changeant
Pour ame univerſelle en tous corps te logeant
Auſquels tu donne eſtre, & mourirment & vie
Promant par mille effects ta puiſſance infinit.

Pan ſtrong and ſubtile, great and general,
That art both Fire, Air, Earth, Water, and all;
That raign'ſt alwayes, and over every thing;
Getting, conceiving, bearing, and keeping
What'ere beginning had, or have an end;
That Art, both Tree and Fruit, both Foe and Friend;
The Spirit that doeth binde the worlds parts,
That penetrates all Natures, and imparts

Both

Both life and motion, power to act and will,
And that doſt with thy vertue all things fill.

Saturn the Son of Heaven and *Veſta*, which is the Earth, and Husband to *Ops* his Siſter, (which is that co-adjuvant and conſervant power of all things) repreſent *Demogorgon*; and the Infants that he firſt devours, and then vomits up again, are they not Bodies, to whom he gives being, and at laſt reduces them to himſelf, whence new ones alwayes iſſue, that by his perpetual viciſſitude, the order eſtabliſhed in the beginning, may be preſerved to the end?

He is ſometimes painted with grey and ſordid Hair, his Head covered, with a Sickle in his Hand; and for his Symbole, having a Serpent circularly grated, and holding its Tail in its Mouth: And ſure he is old enough, being the Grandfather of all: His Beard and Hairs are white, alwayes growing; which are the things that alwayes germinate: He is ſordid, and ill diſpoſed of himſelf, becauſe of the Terreſtrial impurity which adheres to

it, by reaſon of its Sulphureous and Aduſtive Corruption: His Head is covered, that is, the principle of perfection is cloſed in the cover of impurity, which makes it known to few: His Sickle is his Penetration & Mordacity, wherewith he penetrates & devours all things: The Serpents biting its tail, is his regenerating nature, wherby he repairs himſelf; as is ſtoried of the Phœnix, by wch name he is alſo ſometimes called: ſo that he is always converſant in a circular and indeficient encreaſe.

But methinks I hear ſome ſay, That I miſs of the intention of Authors in their fabulous deſcription of *Saturn*; for they mean by *Saturn*, Lead; which is of all Metals the Seniour: which alſo devours all others by its crudity, becauſe it is full of Salt: for Mordacity ariſes from Salt, as the Refiners of Metals finde in their probations: for it there vomits out the Gold and Silver, which it deglutiated, but could not conſume, becauſe in its decoction they received Fixation, ſo as to reſiſt the weak heat of its Ventricle.

I do not altogether reject this ſenſe, be-

becauſe it is in ſome places conformable to the other; and in that it is in all things concordant with what I have given, I hope none will tell me mine is falſe.

Maia repreſented the Earth; ſo called, becauſe out of her, as a Mother, the univerſal Spirit, or *Mercury*, had its origine; and from the pure inviſible Seed of *Jupiter*, which is the Air: for it proceeds really out of theſe, as the learned *Coſmopolita* ſayes in his precious Treatiſes.

Mercury is commonly painted with Wings, that they may ſhew how ſhe is of a volatile Nature: his Head is covered with a Hat, for the ſame Reaſons that I before gave for *Saturn*'s Head: He carries a caduceous and fatal Rod, encircled with Serpents, both to ſignifie and denote his regenerative faculty, as thoſe Reaſons alſo I gave to *Saturn*'s Serpent. By this Rod, he opens Heaven and Earth, and gives life and death: and that Rod repreſents powerful Nature: for by aſcending into Heaven, and deſcending to the Earth, he acquires the vertues both of

ſuperiour and inferiour things. By this ſame power, he draws Souls out of Hell, makes all Eyes yield to Sleep, as *Virgil* writes of him.

He is by ſome alſo called, Poyſon and a Theriack, or Life and Death, according to his uſe and doſis: for Life conſiſts in due temperament and juſtice; Death, in exceſs.

Many other ſuch myſteries are contained in this Heatheniſh Theology, which have no other ſcope then that I aim at; all which, if I ſhould here explain, my Treatiſe would prove a Volume. But I will not defatigate my Reader with frequent repetitions of one and the ſame thing.

Theſe may ſuffice to ſhew, That all Mythological Commentaries, ſuch as theſe, with their Allegorical and Hiſtorical Senſe, gave no occaſion to Poetical Fictions, as if any Truth were in them; but ſuch things tend chiefly to ſhew the admirable operations of Chymiſtry, as amongſt others, the Story of *Jaſon* and *Medea*, explicated by *Chryſogo-*

Jogonus Polydorus. To which Explication I will add, That this Name *Medea*, that ſignifies Cogitation, Meditation or Inveſtigation, is derived from a word that denotes a Principle, Origine, or Reaſon: for all Meditation hath doubtleſs ſome Principle or Reaſon for its Foundation.

This *Medea* taught *Jaſon*, (that is, an Inquirer) two things, wherein all Philoſophy conſiſts: firſt, The Acquiſition of the Golden, that is, the Art of changing Metals and Minerals. And ſecondly, The Reſtauration of Bodies weakned with Diſeaſes, readily and perfectly curing them, and bringing them from old Age to Youth and Vigour, by this ſole and univerſal Medicine; expelling all corrupt and corrumpent humours and ſuperfluities from Bodies, which would elſe bring them to their end.

Jaſon endeavoured and perfected theſe miraculous effects, by the obſervation of *Medea's* counſel, after long and laborious Navigation, obnoxious to many perils, both in ſailing, in kil-

ling the Dragon, and taming the Bulls,

This Navigation is the laborious Inquiſition, and dubious Experience of things, wherein many are exerciſed all their life long, and cannot arrive at the Port of Nature.

The monſtrous Bulls which he was to tame and ſubjugate, are the Furnaces wherein the operations are made, which do not ill repreſent a Buls Head; and breath out Fire at their Mouth and Eyes, as the Fable hath it: for they muſt needs have ſome Tranſpirations, elſe the Fire would be extinguiſhed, and the degree of its heat not regulated: for unleſs ſome experienced Man regulate the Fire, many things would fall out wrong in the operations, and delude the Operators hopes, as I have experienced; for of nine Veſſels, which I repoſed in a Furnace, to give it a due degree of heat, I loſt eight, and one I conſerved: by means whereof, I obtained the ſaid Experiments in curing Diſeaſes.

The watchful Dragon, is that univerſal

ſal *Mercury* which *Cadmus* had learned to kill, that is, fix the *Campus Martis* wherein the teeth of the Martial Serpent ſhould be ſown, is nothing but a veſſel wherein Souldiers, armed with Spears, are elevated.

But this Veſſel ſhould not be a Glaſs-Alembick, as *Polydorus* thinks, but made in form of a Cooperculum or Covert, narrow below, and capacious above; made of good Earth, well coctted, and not of Iron or Glaſs. In whoſe bottom, *Mars* his Field muſt be elevated, rigid with Lances and Spears, repreſenting ſouldiers provoked and fighting.

And this is onely an ingenious Fiction of the Poet, to make the thing ſomewhat admirable to the vulgar; which yet is ſo plain and familiar to us, that if I ſhould name what it is, I ſhould make my ſelf ridiculous.

And when *Jaſon* had finiſhed his work, he muſt needs make the watching Dragon, that kept the Golden Fleece, ſleep, that he might no more eructate Fire and Fume; which he did,

by ſuffocating him in the Stygian Waters, that is, by diſſolving and fixing him with his Spirit. And then *Jaſon* had nothing to do for the poſſeſſion of the Golden Fleece, and reſtoring his old Father *Æſon* to Youth again, but onely one buſineſs that *Medea* taught him, that is, the fermentation and conjunction of ſolar butter, with the paſte of prepared Mercury, which is not of it ſelf fit for two ſuch excellent actions; being onely Earth, wherein pure ferment produced by Nature, and promoted to perfection, ſhould be ſown.

When he had finiſhed this laſt work, he ſaw himſelf poſſeſſor of his twofold Treaſury, which he gloriouſly brought back to the place of his Nativity; by benefit whereof he became very rich, and reduced his aged Father to ſanity, by removing his languiſhments.

But I will now leave *Jaſon* with his *Medea*, to the enjoyment of their felicity, and onely adde this, That by the Dragon that watched continually, and vomited fire out of his throat, nothing can be more conveniently deno-

ted, then our Universal Spirit or Mercury, which is the most vivacious and inflammable thing in the world; wherefore it is called burning water, or *aqua vitæ*, because, as *Bracescus* notes, it always burns before its coagulation; and it is *aqua vitæ*, because it vivifies all things: And if one should look on its superficies, who would think it fixed, and inconsumeable, being so easily inflammable, or vanishing at the least touch of fire? or who would think, that there were any conservative vertue in its Centre? seeing it looks as if it were full of mortal poyson, rather then life?

But as God set a Cherubim, with a flaming Sword, to keep the tree of Life: So Nature set this ignivomous Dragon, in the door of the Garden, to keep the Tree of golden Apples, that is, the knowledge of her hidden Secrets, which our prudent Ancestours would not deliver in writing, but onely by word of mouth, to such as they thought worthy of such knowledge: And this is the cause, why those great and admirable Sciences, have in progress of time vanished, and

are

are accounted as Fables and Tales.

Which thing *Esdras* considered: for foreknowing that the Israelites should suffer banishments, flights and captivity, he feared lest the secret Mysteries of the Scripture should perish; because without the benefit of writing, mens memory might easily fail.

He therefore Congregated all the Elders, in number LXX, who with himself wrote all these things in as many Books, as himself attests, saying, That after forty days the Lord spake and said, *Publish those things which thou hast written*, that all may read them: and keep those later LXX Books, that thou maist deliver them to the Wisemen of thy people: for herein is the vein of Understanding, and the Fountain of Wisdom, and the Flood of Knowledge; and so he did.

Picus Mirandulanus, the Phenix of his time for Learning and Knowledge, speaks of those Books with great reverence, in these or the like words.

These are LXX Cabalistical Books, wherein *Esdras* said plainly, That the Four-

Fountain of all Underſtanding and Knowledge, was contained, that is, the ineſtimable *Theology*, concerning the Supream Deity, the Fountain of Wiſdom, and the entire Metaphyſicks of intelligences; the ſtream of Knowledge, that is, the firmeſt natural Philoſophy.

When theſe Books had been long kept ſecret, they were by the command of *Xyſtus* the fourth, turned firſt into Latine, for the benefit of Religion; but this good Work was interrupted by his death: Yet they are had in ſuch veneration amongſt the Jews, that no one under forty years of age, may touch them: And this is moſt admirable, that in thoſe Cabaliſtical Doctrines, ſome Heads of Chriſtianiſm ſhould be contained. Thus *Mirandula*.

And now having, I hope, omitted nothing, which might ſerve to the interpretation of *Hermes* his Table, or obſcure Philoſophical Cabala; I ſhall betake my ſelf to the Port of this unſearchable Ocean, and dry my wet cloathes under the Sunſhine of your

Favours,

Favours, wishing well to all; and upon good grounds, judging that the Good, Honor, and Glory of the World, is the true Philosophy.

FINIS.

Books worth buying, to be ſold at the *Lamb*, at the Eaſt-end of *Pauls*.

1 MAſcal's *Government of Cattel.*
2 Wentworth's *Miſcellania*: a piece of School-Divinity.
3 Two *Sober Paradoxes*: written by *Malvezzi.*
4 *Elementa Optica.*
5 *The Soveraigns Prerogative diſcuſſed in Parliament, in the third and fourth years of King* Charls.
6 *The Secretaries Study*: an excellent Book of elegant Letters.
7 *The fourth Book of Cornelius Agrippa,* in Engliſh.
8 *The compleat Bone-ſetter,* tranſlated by *R. Turner.*
9 *Arts Notoria*: or, The Notory Art of Solomon, *&c.*

There

There is now in the Preſs, an excellent Piece, called *The Devil Anatomized*: being a Philoſophical Diſcourſe touching the Nature of Spirits.